



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

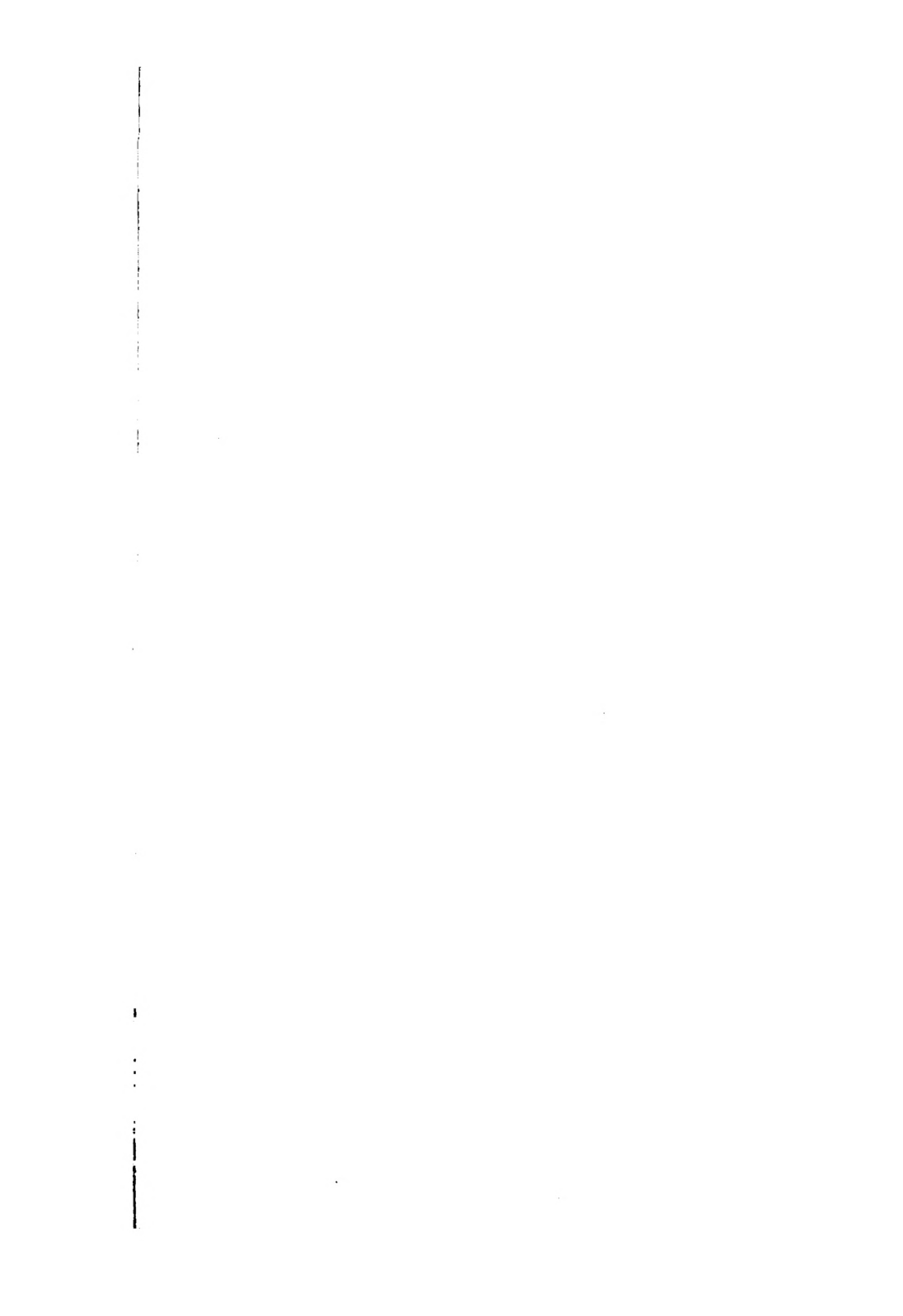
WILEY-INTERSCIENCE LIBRARIES



3 3433 07595352 5







1

2

A
RITUAL
OF
FREEMASONRY

ILLUSTRATED BY
NUMEROUS ENGRAVINGS.

TO WHICH IS ADDED A KEY TO THE
PHI BETA KAPPA, THE ORANGE, AND
ODD FELLOWS SOCIETIES.

WITH
NOTES AND REMARKS.

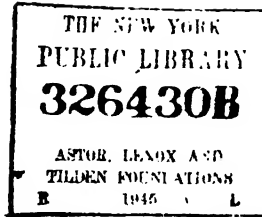
BY AVERY ALLYN, K. R. C. K. T. K. M. &c.

"Yes, ye vile race, for Hell's amusement given
Too mean for earth, yet claiming kin with Heaven!
Ye shall have mysteries—ay, precious stuff,
For knaves to thrive by—mysteries enough;
Dark tangled doctrines; dark as fraud can weave,
Which your blind votaries on trust receive,
While craftier feign belief till they believe."

MOORE.

✓

NEW YORK:
WILLIAM GOWANS.
1853.



MASONIC DIPLOMA.

'In hoc signo vinces.'

CONSTITUTED UNDER THE JURISDICTION OF THE GENERAL GRAND ENCAMPMENT OF THE UNITED STATES OF AMERICA.

TO ALL SIR KNIGHTS of the illustrious order of the Red Cross and of the valiant and magnanimous Order of Knight Templars and Knights of Malta around the globe, to whom these presents may come;

Greeting.

WE, the presiding officers of NEW-HAVEN Encampment of Knights Templars, No. 2, held at NEW-HAVEN, in the State of CONN. do hereby certify and make known, that our illustrious Sir Knight, Avery Allyn, having previously received the necessary degrees, has been regularly dubbed and created in this Encampment, a Knight of the Illustrious order of the *Red Cross* and of the *Valiant and Magnanimous* order of Knight Templars and Knights of Malta, or order of St. John of Jerusalem.

We do therefore cordially recommend him to the Friendship, Assistance, and Protection of all valiant and magnanimous Sir Knights, in all parts of the Globe wherever he may go.

IN TESTIMONY whereof, having first caused our Illustrious Sir Knight to sign his name in the margin, We have hereunto set our hands, and caused the seal of our Encampment to be affixed the 16th day of January, A. D. 1827, and of the order of Knight Templars 709.

M. E. LABAN SMITH, G. C. | E. WM. H. JONES, C. G.
E. BENJAMIN M. HILL, G. | E. TIMO. P. BEERS, P.

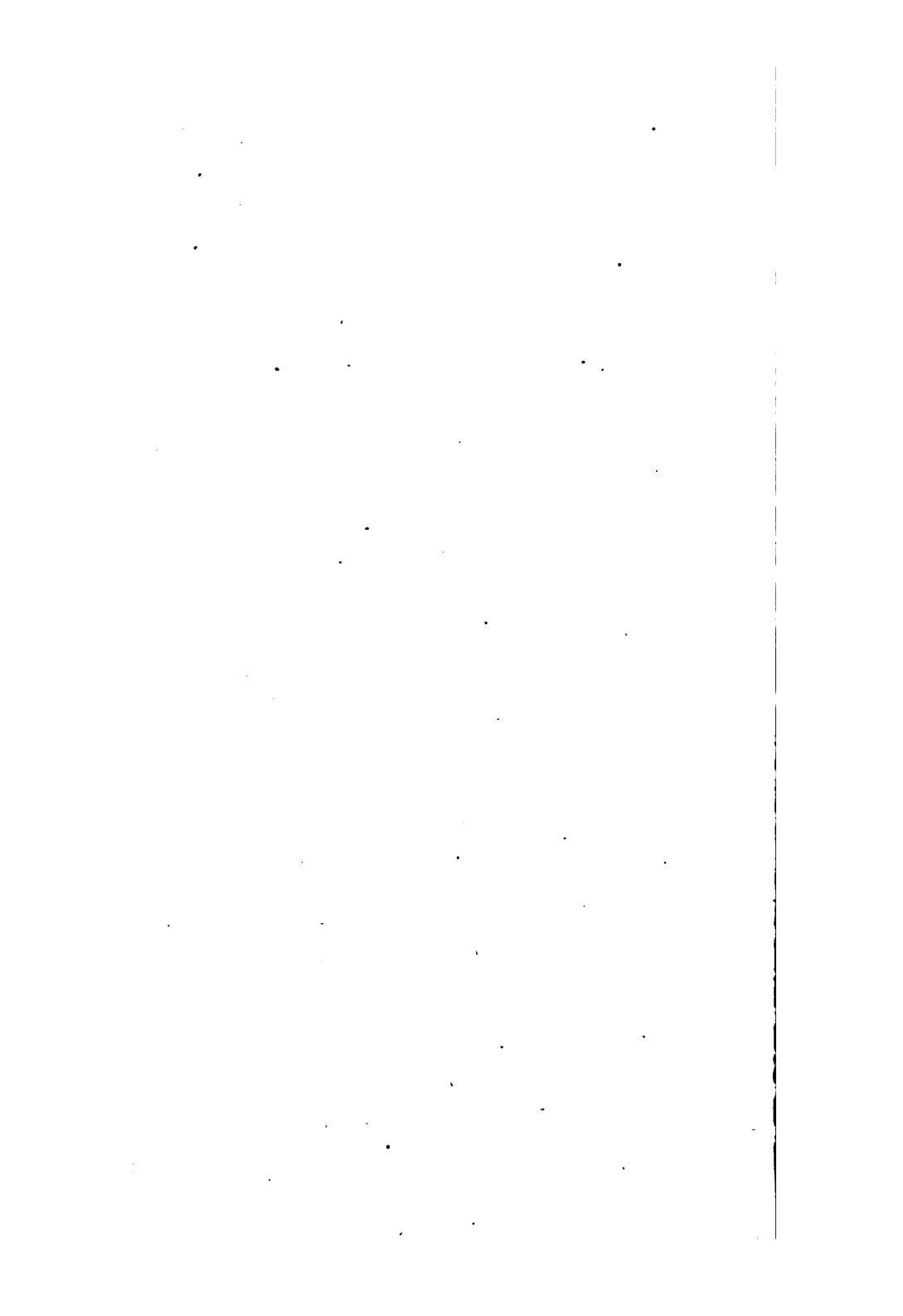
WILLIAM H. ELLIS, *Recorder.*

Entered according to the Act of Congress, in the year one thousand eight hundred and fifty, by WILLIAM GOWANS, in the Clerk's Office of the District Court of the United States for the Southern District of New York.

CONTENTS.

Dedication	Page 9
Degree of Entered Apprentice	25
" " Fellow Craft	56
" " Master Mason	66
" " Mark Master	82
" " Past Master	102
" " Excellent Master	109
" " Royal Arch	118
Royal Arch Cipher	141
Degree of Royal Master	144
" " Select Master	148
" " Super-Excellent Master	159
" " Ark and Dove	164
" " Knights of Constantinople	165
" " Secret Monitor	168
" " Heroine of Jericho	173
" " Knights of Three Kings	178
Mediterranean Pass	182
Order of Knights of the Red Cross	184
" " Knights Templars and Knights of Malta	204
Knights of the Christian Mark, and Guards of the Conclave	228
Knights of the Holy Sepulchre	232
The Holy and thrice Illustrious Order of the Cross	236
Secret Master	244
Perfect Master	246
Intimate Secretary	247
Provost and Judge	250
Intendant of the Buildings, or Master in Israel	252
Elected Knights of Nine	ib.
Elected Grand Master	255
Sublime Knights elected	256
Grand Master Architect ..	ib.
Knights of the Ninth Arch	257
Grand Elect, Perfect and Sublime Mason	ib.
Phi Beta Kappa	259
The Orange	261
The Odd Fellows	265

45 X 394



INTRODUCTION.

HAVING been a member of the masonic fraternity, and bound in the pledge of soul and body to maintain and support, by the most rigorous enforcement, all her sanguinary "edicts, laws, and regulations;" I feel it to be a duty I owe to my fellow-citizens, to state the reasons that led me thus to surrender life and liberty, without reservation, to the mercy of this lawless banditti; thereby adding another unit to "that dark pile of human mockeries;"—and also, the reasons why I recanted from my masonic engagements, rescuing from her bloody clutches my pledges of obedience, renouncing her society, and resuming my former rights and privileges as an American citizen.

For some years before I joined the institution, I had entertained a favorable opinion of their pretensions to antiquity and to valuable secrets. This opinion strengthened in reading their Charts, Monitors, and Orations, and by occasionally hearing it announced from the pulpit as being the "handmaid of religion—of divine origin—emanating from God himself," &c. These assertions in favor of the institution, coming as they did from *good* men, tended greatly to excite my curiosity to hear and consult the oracle face to face.

I also saw that the most zealous professors of religion would go, almost "barefoot and on frosty ground," five or ten miles to a Lodge-meeting, when, under the same embarrassing circumstances, they would not go a fourth part of that distance to a prayer-meeting! This, to me, was

evidence strong and conclusive, that they loved the "handmaid" more than the mistress.

From premises like these I drew the inference, that Masons were either hypocrites in religion, or Masonry was religion in disguise. The latter opinion predominated, and I grew confident that in the secret ceremonies of the Lodge, some communications were made, from some source I knew not what, or how, on that all-important subject, eternity, that could not be obtained from the church, or any other society of men.

Accordingly, as soon as I was "twenty-one" years of age, I *entered* the Lodge, was *passed*, and *raised*; but, alas! never was man more disappointed or chagrined than I was, when I first heard their "heavenly secrets, of divine origin." Listen, reader, and *you* shall hear:—"The sun rises in the east!" "and sets in the west!" "and is in the south at high twelve!" "which is the regular time to eat and drink!"

The *secrets* and signs of antiquity were still less satisfactory. It appeared to me that *they* could not have been of divine origin, for every "hangman" ever since hanging has been in vogue, from the days of Haman down to Gibbs the pirate, has known how to prepare his candidate with hoodwink and cable-tow, without the light of masonic science. As for divesting of metallic substance, *any* pick-pocket could have done that as mysteriously as they did, and nearly as quickly have made his candidate a *sans culotte*.

But Masonry, say they, "brings men of all religions, of all politics, of all manners, and of all habits, to one common level!" On casting my eye around the Lodgeroom, I did not feel disposed to question the truth of this *secret*—for I could see in one end of the Lodge the "humble Christian," with a golden crown on his head, and all the insignia of a "lord of earth," condescend to ask a

blessing of *his* God, with a devout *spirit*, on a *poor, blind candidate* ! and near by, on the same *level*, a worthy brother, “with his *heaven-erected face*,” supplicating the blessing of *his* god, (Bacchus) with an *ardent spirit*, on himself.

I was disgusted with human nature, seeing it let loose in all its wild career. I was prepared for, and expected to find in Masonry, something that would lead the mind seriously and rationally to contemplate nature, every degree opening a new field of admiration. This probably is the case with most of the Masons themselves, when they first join ; and it is by habit only that they become attached to the Lodge-room. When the young mariner first embarks on the ocean, the motion of the waves produces unpleasant sensations, and often sickness, until, by habituating himself to the sea, he gets his “sea-legs on :” and so it is with the Masons ; they must get their “Lodge-legs” on, before they can be called “bright and trusty” Masons.

Often, when I have seen clergymen enter with so much zeal and spirit into the knock-down and drag-out ceremonies of making a Mason, I have thought to myself, You are a good fellow for a scrape, but I rather question your *piety*.

“But the *beauties* of Masonry lie *higher* up the mystic ladder.” This induced me to frequent the Lodges, with the determination, as I had commenced digging for hidden secrets, to continue the same course, as long as *they* could find masonic rubbish to dig in. So, after digging in the grave of Hiram Abiff, we commenced operations in the ruins of the Old Temple, and from thence to the foundation of the New Temple, and from thence in the ruins of Enoch’s Temple, and from thence across the Persian dominions to the Temple of Darius, and in every other place that blind tradition could suggest ; and lastly, we dug into the graves of the dead, and ransacked their

skulls for secrets! but disappointment, that marked our first attempt, followed through the whole.

During this term, I had got my "infant prejudices nearly broken off," and my mind profusely impregnated with, and graduated to masonic principles, which left no room for any misgivings on the subject of "a state of future being;" for I could see no difference between the Christian and the Atheist; they would both sit down together at the table of the *mock supper*, or *sacrament of Christ*! each would blaspheme the name of his Maker! and *profanely call on God at the altar, to witness and sanction a lie!* and both would commit sacrilege on the relics of the dead, with impunity! Yet it was all sanctioned by Adam, and Enoch, and Noah, and David, and Solomon, and the St. Johns, and all the patriarchs and patriots that ever enlightened the earth with their wisdom, or blest it by their example; for "they were Freemasons!" And should I doubt, at this late day! or call in question its utility or antiquity! The idea *would have been* scouted by common sense.

About this time the "Morgan excitement" began to "rave and madden round the land." I did not believe that a murder had actually been committed, until the following confession of one of the murderers came to my knowledge, the principal part of which I received from a high Mason, upon the "sealed obligation," to keep the same from the world, which clearly proved to me that Morgan had been executed by the express and official order of the institution. One of the principal assistants in the murder, if his own confession is to be believed, (and it undoubtedly was believed by the New-York Masons to whom it was made) was Richard Howard, a high Mason, by birth an Englishman, and by occupation a book-binder. The following brief sketch of his adven-

tures in this country, may be interesting to Masons and to Anti-masons.*

This murderer, and brother Mason, after defrauding and purloining the funds of a society of book-binders intrusted to his care, suddenly decamped to avoid arrest, and came to America. In Philadelphia he introduced himself by the name of Richard Howard, and by intrigue and villany, insinuated himself into the favor and friendship of a respectable family, married a Mrs. —, with considerable property, spent it in dissipation, ruined his wife, went to the western part of the state of New-York, and was there employed at the book-binding business, by a brother Mason.

About this time the contemplated kidnapping and murder of Morgan was agitated in the Lodges, Chapters and Encampments, for the *crime of revealing their secrets*; this rendered the *services of a bravo* necessary. Howard entered into the plans which were laid for the execution of Morgan, with his whole soul—in the last scene of which awful tragedy, lots were cast between Howard and six other ruffians, to see who should be the executioner: the lot fell to Howard, who soon inflicted the vengeance of the craft upon the defenceless victim, whose *bleeding penalties* paid the forfeiture of his inconsiderate pledge to CHARITY.

Howard's *companions* and accomplices in guilt, secreted him for a time near the place of these outrages; but the "excitement" beginning to move the people, the craft were compelled, by imperious necessity, to use every stratagem for self-protection, and that by assisting the

* This Howard is the man who attempted to burn Miller's office, at Bata-via, in Sept. 1826—to destroy the manuscript of Morgan's book—and who threw the dark lantern into the face of his pursuers, as he fled. The building in which the manuscript was kept, was of wood, in which were about thirty souls, *all* of whom must have perished in the flames, had the incendiaries succeeded in the attempt.

escape of *all* concerned in the "last scene," lest they should be used as witnesses against them.

The *vigilance* of the "Lewistown Committee" had already shook the very sanctum sanctorum of every masonic Golgotha in the country, making the knees of her most valiant Sir Knights to smite, like Belshazzar's of old. Howard immediately fled to New-York, where, by the assistance of his masonic friends, he arrived in safety, filled with secrecy and brotherly love, and where he subsequently drew very largely upon the CHARITY FUNDS. He stopped at the York-House, No. 5, Courtlandt street, then kept by Capt. Young, a high Mason, with whom he demanded an immediate conference upon the "five points of fellowship," which, after retiring to a private room, was granted. Capt. Young then called in one of his boarders, a Knight Templar, and introduced him to Howard, and all being sworn to profound secrecy, Howard made a full confession of his participation in the murder of Morgan, and of his then perilous condition, and requested to be protected in Capt. Young's house; this, however, from the location of the house, was thought to be unsafe, and he was immediately taken by the Templar to a more secluded place, where the prying eye of the *profane* is not allowed to intrude; and in due time he presented himself before his masonic brethren, in St. John's Hall, and, the door being well tyed, introduced himself exultingly, in substance as follows: That he was one of the principal agents in the death of the traitor Morgan; and that with his own hands he had awarded the *penalty* so justly merited, on the violator of their secrets—and then demanded protection, which, by the rules of the order in such cases, he had a right to expect. On deliberation, his demands were promptly granted; and after making a *collection* for his benefit, he was provided with

lodgings at Mr. De Flon's, a Mason, keeper of the Military Garden in Brooklyn, in whose house one of the Brooklyn Lodges met: he was taken there by one of the *St. John's Hall Masons*, who had long lived under the *droppings* of its sanctuary. On their arrival in Brooklyn, they were joined by another brother, one of the *leading* Masons in that place, and after the necessary introduction, Brother Howard was taken to Mr. De Flon's, and introduced to him as one of the Morgan murderers, and a brother Mason, &c. &c. They engaged lodgings for him, for one, two, or three days, or as the exigencies of the case might demand. Mr. De Flon kept a public house, and was willing to accommodate strangers with a private apartment, and *in this particular case did it without charge*. Howard's trunk was soon brought by his first Brooklyn brother, who, by the by, was a former Master of one of the Brooklyn Lodges. After *one day and one night*, he left this place, for one on the banks of the East river, that overlooked New-York harbor, where a stranger would be less likely to be noticed or suspected. From this place he made frequent visits to the Lodges, Chapters, &c. &c. of New-York, but always in the night-time. In the mean time, active preparations were making for his departure from thence to Europe—many *special meetings* of the fraternity were called in the different parts of New-York city and vicinity, to devise means to raise funds for him. At length, all things being ready, Howard took his departure in a fine ship, and

" Bid adieu, a heart-warm, fond adieu,
" To his brethren of the *mystic tie*,"

accompanied by a trusty craftsman, dispatched to see him safe in his port of destination.

At the time I received the principal part of the foregoing facts relative to Howard, I was in good fellowship with the Masons, and held by their suffrages some of the

most active offices in the higher orders.* For a time, I pondered this matter in silence; I put my conscience into one scale, and my masonic oaths into the other, and I found the balance in favor of the former; I then *balanced* with the oaths those *masonic virtues*, such as *slander, vengeance, murder, &c.* but they were all too light; and I resolved that the rights of conscience should not be violated. Upon the first opportunity, I informed my masonic brethren of this my resolution; but it was like putting firebrands to the tails of Samson's foxes. The whole fraternity, as by one simultaneous impulse, were on the move. Committees were appointed, the "Agitator" waited on, and "in due form" insulted and threatened. But all their threats had no effect upon my mind, for I was determined, that, as I in a good conscience could not sanction the murder of Morgan, I would not by connivance, render myself culpable, as accessary after the fact, but would promptly give to the public whatever information came to my knowledge.

I must here acknowledge, however, that *at this time* I had not the most distant idea of renouncing Masonry, or exposing any of their secrets, any further than the facts of Howard's confession, or Morgan's murder, were concerned; and I so told my masonic brethren. These facts I did expose in the spring of 1828, soon after they came to my knowledge, in the form of an affidavit, made before a proper officer, in the city of New-York; in which affidavit I stated that Libeas Chapman, a Knight Templar,† was the man who told me in an Encampment of

* I relate this simple fact merely to show the extent and turpitude of that hell-engendered spirit, so prominent in Masonry, denominated "SLANDER." For as soon as a man leaves the order, no matter how high he stood in *their ranks* as a Mason, at the time—or in society as a moral man—he is denounced immediately as a "bad character."

Query. If the *best of them* cannot escape this calumny, where shall the ungodly and the rabble appear?

† Libeas Chapman is now General Grand Secretary of the General Royal Arch Chapter of the United States of America.

Knight Templars, assembled at St. John's Hall in the city of New-York, "that he knew that Morgan had had justice done him, and that a man had, in that Hall, confessed the murder to the Masons there, and was by them protected, secreted, and furnished with the necessary means of escape." At the time I received this information, I was friendly to Masonry, rather than otherwise; for, although I had been initiated into nearly all the degrees conferred in this country, and was familiar with their various ceremonies, signs, lectures, oaths, and obligations; yet I was ignorant of the true character of the institution. I had received about thirty degrees, each *said to be* founded, or based upon some great event of very ancient date, the secret history of which was minutely given, as genuine history, in the lectures, upon the authority and warranty of the institution. I did not question their veracity, and took it as TRUTH. I saw, it is true, many things in the ceremonies, and in the "oaths and obligations," that were in point of phraseology, exceptionable; but never having been required to act up to the letter of these exceptionable points, such as require the concealment of crimes like murder, treason, &c. though fully expressed in the oath, I supposed it was *form* merely, "retained to preserve the ancient landmarks." But after sharing pretty copiously the "*fraternal* reprimand," for not adhering to *those* oaths, in the case of Howard, and being repeatedly denounced in the masonic prints, as a "Judas," for informing the public against him and the New-York Masons, I began to examine the institution, and found the whole system to be, what the world now knows it to be, a sink of moral corruption, where every species of intrigue and hypocrisy is carried on under the veil of *antiquity, morality, and charity.*

One single case of the most barefaced hypocrisy in one of the leading members of the institution, I will re-

late : it fully illustrates the *consistency of a masonic Christian!*

"Who stole the livery of the court of heaven,
To serve the devil in ; in virtue's guise,"
"Transacted villanies,
That common sinners durst not meddle with."

In the state of Connecticut, a memorial from a clergyman was presented to the Grand Lodge of that state, by one of its members, *praying* that the "Prayers used, and authorized by that body in the initiations, and in the opening and closing ceremonies of the first three degrees of Freemasonry, should be so improved and revised, by inserting the name of the Savior, in such a way that all prayers addressed to Deity, should be offered through Jesus Christ, as the common Savior, and mediator between God and man. The memorialist urged as a reason for this *interpolation*, that many of the members of the Lodges were professors of Christianity, and according to their faith, no sinner could appear in the presence of Deity to supplicate his favor and mercy, but in the name of Christ, as a mediator, there "being no other name under heaven given among men whereby they must be saved."

The petition was laid before the Grand Lodge, and its merits discussed. The question, on the granting the *prayer* of the memorialists was put—and *rejected!*

The Grand Lodge were of opinion, that, "it is not in the power of man, or any body of men, to make *innovations*, or remove the *ancient landmarks* of Masonry;" consequently by an *official act* of the Grand Lodge, the SAVIOR WAS VOTED FROM THEIR SOCIETY!

The man who was the *bearer* of this memorial was a zealous member of a Christian church, who had—

"———Sworn in the sight of God
And man, to *preach* his Master, Jesus Christ ;"
"———And yet a princely seat
He liked, and to the clink of Mammon's box,
Gave most rapacious ear ;"

and, at the time of the above vote of the Grand Lodge, he held a very conspicuous office in that body, and afterwards, also, was appointed to, and accepted a still more "Princely Seat," and is yet a bitter, revengeful, adhering Mason, who in the *Grand Lodge* was a *sworn* Unitarian, and in the *Church* a *sworn* Trinitarian!—So much for consistency.

The argument, that "the institution is not political," can be confuted by the testimony of almost every Mason, if he would but speak. I will relate a case, as a specimen of its "political neutrality;" it was called at the time, "the long pull and the strong pull;" and happened in a small town in "the land of steady habits."—

The freemen assembled at their usual annual meeting, for the purpose of electing representatives, and other town officers. The first business was to elect delegates to the General Court, or State Legislature. It being high political times, the *two* parties had previously selected their candidates by *regular* nominations, and every preparation was made to meet the expected contest at the ballot-boxes.

Shortly before the polls opened, which was 10 o'clock, A. M., seven *Freemasons*, who were well qualified for raising the *remains* of some "*Grand Master*," from a *dead level*, to a *perpendicular* standing with other people, whether he may have fallen by the "*setting-mall*," of public opinion, or by *some other* masonic assassin, on this occasion applied the mystical strength of the "*Lion's Grip*," to their *modern* Grand Master, who had long since been *buried* politically, "in a grave six feet long, six feet deep, due east and west."—These *Seven* worthy sons of the Handmaid, equal in *quantity* if not in *quality*, to *seven* other mystics of the *Magdalen* Lodge of olden time, knew that the two regular candidates were, neither of them, *Masons*. Every stratagem, therefore, they tried

to defeat their election, and secure that of their *Grand Master*.*

The time of balloting arrived, and every man was at his post. However, on counting, it was found that the Grand Master had only *eight votes*. The other two candidates being so nearly tied, there was no choice, and the balloting for the same officers was immediately called. This course of management continued through the day, and until the clock struck "low twelve," after which time the officers could not have been entitled to seats, had they been chosen.

During this time they had voted *thirty-four times*, and made no choice. By the vigilance of the Masons, the Grand Master rose gradually from eight votes to ninety-eight; being more than one-third of the whole given in. His *popularity* seemed to increase in proportion as the *sign of distress* met the eye of a worthy brother.†

The Masons, by their influence, drew in many who were not Masons, and who were ignorant that it was a masonic manœuvre. Many of the leading party-men of the town, being Masons, obeyed the sign, and voted directly contrary to their political principles, and those of the party by which they were at the time supported in office, and they voted where *nothing but Masonry could possibly have drawn them*.

I make this statement to show that Masonry does *sometimes* exert a political influence; this being one of a number of cases of the kind that came under my own observation; I think it verifies the saying of our Grand Master, De Witt Clinton, that "Masonry has politics of her own."

* No doubt the reader is curious to know the name of this person, who would thus selfishly and dishonorably suffer his name to be used as a candidate. But he will not be surprised when he learns his name to be DANIEL B. BRINDSMADÉ, the Grand Master of the Grand Lodge of Masons in the state of Connecticut.

† I presume to say, speaking within due bounds, that I saw him give masonic signs at least thirty times in the course of the day and evening.

But all these acts of fraud and deception are of trifling consequence, when compared with their *daring contempt* of the laws of the land! in carrying into operation their cruel penalties on those that leave her unholy compact. The case of William Morgan is without a precedent in the book of time, as a cold, premeditated, and wilful murder. Its bloody picture exhibits a combination of principles the most inveterate to free inquiry and individual rights, that ever stained the annals of infamy. You may search the blackened calendar of the "Holy Vehme," or invoke the nightly conclaves of the "Secret Tribunals" of Germany, "where torture yells, and grinds her bloody teeth," but your exertions would be vain, you could not find a case to match this master-piece. The Holy Inquisition, the harbinger of hell's most malign attribute, vengeance, alone may strive for the mastery—the struggle, how desperate! Yet, "Holy Masonry," in this case of Morgan's, has rivalled her *holy* competitor. and wears, with exulting self-approbation, the *wreath* she has won!

It only remains for me to examine the question, '*Whether the oaths of Masonry are morally or legally BINDING upon any member of the fraternity?*'

What says the great poet of Nature?

It is great *sin* to swear unto a *sin* :
 But GREATER sin to KEEP a SINFUL OATH :
 Who can be bound by any solemn vow
 To do a murderous deed, to rob a man,
 To force a spotless virgin's chastity,
 To reave the orphan of his patrimony,
 To wring the widow of her custom'd right;
 And have no other reason for his wrong,
 But that he was bound by a solemn oath?

[2d Part Henry VI. Act 5, Scene 1.]

What say the scriptures on the subject?—'Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he

shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing.' (Lev. v. 4, 5.)

What says SIR WALTER SCOTT about the rights and duties of the citizen in a free government, established for their mutual protection and benefit? Hear him:—

‘The rights of a free people are theirs to enjoy, but not theirs to alienate, or surrender. The people are in this respect like minors, to whom law assures their property, but invests them with no title to give it away or consume it. The national privileges are an estate entailed from generation to generation, and they can neither be the subject of gift, exchange, nor surrender, by those who enjoy the usufruct, or temporary possession of them. *No man is lord even of his person to the effect of surrendering his LIFE or limbs to the MERCY of another; the contract of the merchant of Venice would be held null and void, from the beginning, in any Court of Justice in Europe.*’

LIFE OF NAPOLEON, vol. ii. p. 62–3.

I submit my cause to the tribunal of PUBLIC OPINION; a tribunal from which there is no appeal; whose decision sooner or later must settle the *Constitutionality of Masonry*, and the *legality of its oaths*; and put all doubts on this subject at rest for ever. We patiently await and shall cheerfully abide its judgment.

AVERY ALLYN.

Philadelphia, September 11, 1831.

THE PUBLISHER'S PREFACE.

THE investigation of Masonry, but a few years ago considered a subject too dangerous to be approached—an inquiry not expecting to be satisfied—an impertinent prying into matters which none but the initiated had a right to know, now constitutes, in every section of the United States, a legitimate topic of conversation and scrutiny.

During the last century the power of masonry over the human mind and its destinies has been prodigious. It bowed to no superior; it acknowledged no rival; it claimed every thing, and yielded nothing. It demanded a recognition of its pretensions, homage to its consequence, and implicit belief in all the principles it established or prerogatives it assumed. So long as it obviously transgressed no rules of right, neither invaded law, liberty, nor social justice, there were no suspicions of its moral or political tendency. Then, it made its way, uninterrupted, to the good opinion of the public. Courtesy to certain of its most respectable members secured it celebrity, favor and respect. Its errors were passed over as venial; even its absurd self-recommendations and praise, which, coming from any thing else, would have called down upon it a torrent of merited ridicule and contempt, were permitted to escape; and under the fostering care of a culpable credulity, it enlarged itself, grew strong, and spread its roots and branches, until it extracted the very nutriment from whatever was within its influence, and became so firmly established that it fancied neither time, effort, power, nor combination could destroy it. But in the midst of its imagined security, it was destined, in this age of changes, reformations, and wonders, to share the common lot of other human contrivances. Now, when the moral, no less than the physical, order of nature, appears to undergo an inversion of its ordinary laws, *masonry*,—though, like Lucifer, it had securely erected its throne above the stars, and on the sides of the north,—had monopolized all grandeur, sublimity and science—had given laws to the universe—had “defied a world in arms to stop it”—had claimed a heavenly origin, an antiquity coeval with creation, mysteries too sacred to be gazed upon by vulgar eyes, and principles holy as truth enshrined in deity!—*masonry* had no right to expect an exemption any longer than *crime* had introduced to it the medium of its dissolution! Indeed, the infallibility of the institution became a subject of claim; and its indications of resentment, when the right to this was doubted, more than proved, that the appropriation of this attribute to its own use, forms a distinct canon of the order. But all pretensions to this claim have been dissipated by *one of its own acts*. The assumption of ho-

liness, had secured it from the impertinence of scrutiny; and its impunity, arising from its oaths and tylers, had made it presumptuous and confident. It proceeded, in consequence, under the shelter of its arrogated sanctity, and stimulated by its self-delusion, with an infatuation almost frantic, to disregard equally the rights of humanity, of social law, and of the divine precepts. But while it was singing peans to its own sublimity and perfections, its atrocity was discovered! Blood was found upon its hands; and pursuing the investigation, murder was traced to its principles and the penalties of its oaths! The public were startled—they were aroused—they instantly dragged the institution, in despite of its self-praises; its distinguished members; its boasts of antiquity, and deeds of charity, before the bar of *public opinion*, and its members before tribunals of justice! Unfortunately for the institution, its intrigues, defeating the claims of justice, rendered the laws powerless. No adequate atonement having been made for the enormity of the guilt, and masonry, among other things, being found a system of subornation, while its members were exulting in their impunity, the institution was charged with being the instigator of the tragedy. Every inquiry into this increased the evidences, and not only the *crime*, but also the *condemnation* of Cain was soon fixed upon it! Those whom it had awed and defied then began, in turn, to bid it defiance; and now, it cowers before *public opinion*, and flies from *scrutiny* as the scourge by which it anticipates being swept from among the institutions of men.

The revelations of masonry, by William Morgan, were not the first which had been made of it. But they were the first, which gave an impulse, strong enough, if used with wisdom, zeal and perseverance, to produce a permanent reaction; and with heat enough to consume the blasphemies of the order. It is not the design, here, to inquire from what *motive* he was moved to publish his developments. In that act, the hand of an overruling providence appears visible; yet the masonic order has judged him, and has pronounced it to be mercenary. From this judgment, however, we appeal; as the oath-bonds of the institution, in their very construction, preclude the possibility of their being impartial; and, whatever they may have been in time past, masonic assertions have now lost their charm, and have ceased to be believed among intelligent men, or indeed among any who do not volunteer to be duped, without collateral evidence. The ingredients composing a cabal, associated for influence and interest, seems to have heretofore formed a species of incantation strong enough to sway the human mind; to prevent the mental vision from penetrating the delusion thrown over the fancy and the judgment, or to allow a question of doubt to arise, when boasting philosophy is called to investigate the most flimsy falsehoods! To break this magic spell required something powerful. A resort to argument could not avail; and an appeal to the feelings would be as hopeless, because it would be *met* with feelings as strong, as excited, under better discipline, and in closer union. Thus

has *public opinion* long been engrossed by the masonic order. A word spoken against its members or mysteries only aroused the *capric du corps* and was sure to call down wrath and vengeance on the hapless individual who uttered it; while its tyler and oaths afforded an insulting impunity to its members in the face of facts and outrage!

The attempt of Morgan, therefore, to reveal masonry, cannot be viewed as an ordinary occurrence. It was, evidently, the determination of a mind which had weighed the consequences. Of the dangers incurred by the undertaking, he was fully aware. His life was forfeited by his oaths, in view of their being legal and binding; and his signs constantly admonished him of their dreadful import. His publication of the ceremonies and obligations of the order, whatever may have been the motive, must have been the result of a strong conviction that more good must arise from it, than could accrue to himself in the avails. But even should masonic "charity" give it the worst possible construction,—and when opposed, it is seldom "kind,"—the catastrophe precipitated by its own conspiracies and conduct was alone, on the discovery being made, what produced such powerful retropulsion, and forced into active and prompt organization a *party* which, as much as any ever formed, was the creation, under heaven, of necessity and circumstance. The inference that a superior power has controlled human action to produce such important results, is sustained by the fact, that the councils of the order, when consulting and maturing so atrocious an undertaking as the murder of an innocent man, appears to have been characterized by a moral dematement—a diabolism for which neither reason, nor humanity, nor civilization, nor law, nor religion, can afford the most specious apology. Had the leaders of the institution, who were actors in this tragedy, been the low, vulgar, or ignorant, we might reasonably mitigate the severity of our censure, and trace, in the deed, horrible as it was, the effect following the cause. But such was not the fact—the *princes* among the people, appear to have matured the plot and directed its execution; they followed their own councils, devised evil against their neighbor, and fell into their own snare.

But the revelations of Morgan, and their calamitous result, the murder of the revealer, placed a seal upon their truths which awakened the public mind, and sent forth a trumpet voice to the world that *public opinion*, long swayed by the institution of masonry, was misled. It afforded, at the same time, a key to the deception. While it pointed out the members of the order, in all the relations of civil and social life, like other men, it also exhibited the institution itself as a tyrant, inexorable and vindictive! The question, therefore, in controversy, was soon narrowed down to a single inference, that the mysteries of the order must be what produced results so paradoxical, as to make men, when under the influence of masonry, act so differently from their ordinary character. The public attention was drawn to their consideration. They were explored—and at the crisis when new light on this all-absorbing topic was sought, highly intelligent

and respectable members of the order came forward to aid in the design. They renounced,—confessed that the mysteries of masonry were blasphemous and wicked, and that its ceremonies were impious, and its oaths unjust. These were followed by hundreds. Many thousands have since been added to the catalogue, and now the only bonds which attach men to the institution, in those places where the question is fully agitated, are fanaticism, vanity, ambition, or interest.

The first who commenced a public warfare through the medium of the Press, against the institution, was the Rev. John G. Stearns, a Baptist clergyman, of Paris, N. Y. The selfish and exclusive spirit of masonry forced him to suspect its moral character—next, the binding nature of its oaths; and finally he was induced to commence writing “*an inquiry into the nature and tendency of speculative freemasonry.*” This work was written and published several weeks before the Morgan abduction, and of course before there was any excitement on the subject. It was also done without knowledge that any other individual meditated an attack upon it. It contained no revelation, but prepared the mind for that which, unknown to him, so speedily followed.

The public attention being greatly excited by an aggregation of provoking circumstances, connected with the revelations, the supposed murder, the trials, and numerous daring outrages committed by masons, evidently with the sanction, and obviously under the protection of the institution, a thorough investigation of its mysteries became imperative. Much had been done in this way, but more was anxiously sought. The *honorary* degree of masonry yet remained behind the veil, and *engraved illustrations* of the *signs, grips, and ceremonies* were called for. At this crisis, the *AUTHOR* of this work, who had early *seceded*, and was known to be well qualified for the undertaking, was solicited to commence it.

The author of this Ritual renounced masonry under the following circumstances. He was on a visit to an encampment in New-York. While there, he was masonically informed, that William Morgan was murdered, and that one of his murderers, had presented himself in that room; had avowed the part he had taken in the transaction as one of his murderers; that he claimed and received their protection; had been screened, provided with funds, and sent, under the protection of another individual, to England.—This information aroused the indignation of Mr. Allyn; who instantly suggested that for the honor of masonry, the facts should be disclosed. This honorable motion was indignantly resented, and Mr. A., fearless of the consequences, made affidavit of the fact—but the vindictive fraternity, as they loved *by rule*, so he soon found they could *hate* by rule with equal facility! This drove him to examine the masonic principles for he had not designed to withdraw from the order. An examination was followed by a conviction of its iniquity, and he soon *renounced*. He stood among the *highest* masons in the United States, had taken *all* the important *regular* and *honorary* degrees, and had committed to memory

and made himself familiar with their ceremonies, oaths, signs, grips, words, &c. To Mr. Allyn, therefore, was assigned the task of preparing a complete Ritual of the masonic mysteries, as the best qualified of any who stood in the ranks of the seceders. He has completed his labor, giving the utmost satisfaction to all parties. Even the masonic fraternity have never pretended, in one instance, to deny its accuracy. The advantages it presents, in its developments, have given universal confidence, and as a *standard work*, embodying all that is essential to be known, it is unrivalled. He had spent many months in delivering lectures, before crowded audiences, in New-York, Connecticut, Rhode Island, Massachusetts, and in Philadelphia. In the course of these lectures he made powerful demonstrations in the masonic corps. Thousands, in consequence, withdrew from the order, and seceded. But its untiring vengeance pursued his steps in all places. He was insulted, mobbed, sued, imprisoned, abused and libelled! The house in which he lectured was more than once torn down; and often the windows and doors were broken and battered with stones and other missiles, while he sought, in vain, the protection of that law which he had not violated! But in all this, he moved forward, undaunted, in the path of duty; and he continues to operate in every way in which he can most effectually subserve the cause. With a modest deportment, an unstained honor, a veracity unquestioned, a resolution unshaken, a reputation unblemished, he continues to press against the common enemy. Firm, in the midst of dangers, and frank in the midst of treachery, he presents his publications to the patronage of the anti-masonic public, claiming that support through this medium, of spreading light into the dark mysteries of masonry, which, at this crisis of our affairs, could not be expected from his lectures.

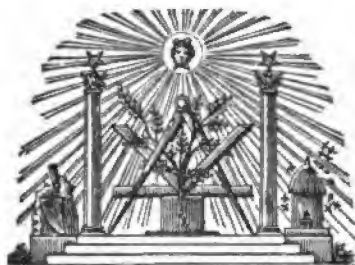
As said before, the revelations of this volume have been made by a practical man. The engraved illustrations were drawn from life, and are perfectly accurate. The sketch of *Orangeism* has been obtained from a man who was long the master of an orange lodge in Ireland, and has since been convinced of its affinity to masonry in every malign tendency. Since it was prepared for the press, another gentleman has revealed the same with some additional information, without knowing that any revelation had been placed in our possession, thus confirming every particular. They are, both of them, men of education and highly respectable professions and standing in society. These developments must greatly enhance the value, as they will give additional interest to the work.

Orangeism is principally confined to Ireland, where it originated. It has lately been altered, changed, and adapted to the present condition of society there. It was contrived by a clandestine mason, and, like it, at first began to climb the ladder of antiquity and sublimity. But it has been reduced to two degrees, ORANGEMAN, and PURPLE. The candidate was formerly sworn, everywhere;—he is so now, in America; but in Ireland he is only bound by *promise*; and, in his initiation, is neither stripped

hoodwinked, nor cable-towed. His oath in America is nearly similar to that of the entered apprentice; and his penalty is to advance *three steps upon the point of a naked sword!* His initiation is altogether more dignified than the contemptible and degrading mode of the masons.—The odd fellows' initiatory ceremony, was also received from a most intelligent and respectable source, and will be found perfectly accurate. It is a kind of bastard masonry, sought after, in general, by those who pant after *cheap* sublimity and distinction, by offering any quantity of it on condition of their first degrading themselves below the standard of decency, morality and religion.

The first edition of this work, being letter-press, and containing numerous engravings, afforded the author no adequate remuneration for his time and labor. No expense was spared, and every effort was used to make the work complete. Many of the lectures, being mere repetition, are omitted. To the whole has been added the degree of the *Super-Excellent Master and Mediterranean Pass*. The *Phi Beta Kappa*, being no longer a secret society, has been given in a condensed form—and to these little else is needed essential to be known. The volume before us will put masonry to silence and to shame. It will instruct the people of the United States in its pretended history, and the nature, character and tendency of this *sublime* institution; and will enable them to put a final check to its pernicious operations and effects. It will also prevent its resuscitation, by enabling the American people, with all the hideous features of the institution before them, to *impress* upon the *rising generation* a just abhorrence of its intriguing, delusive, immoral, and anti-republican principles.

PHILADELPHIA, *Sept.* 1. 1831.



DEGREE OF ENTERED APPRENTICE.

Seven Freemasons, viz: six entered apprentices, and one past master, acting under a charter or warrant from the grand lodge, is the requisite number to constitute a lodge of entered apprentice Masons, and to initiate a candidate to the first degree of Freemasonry.

They assemble in a room, or place, representing the ground floor of king Solomon's temple.

The officers take their seats, as in plate 1.

The master then says, Brethren, I am about to open a lodge of entered apprentice Masons in this place, for the dispatch of business.—I will thank you for your attention and assistance. If there is any person in the room who is not a Freemason, he is requested to retire.

The master then gives one rap, with his gavel, and says, Brother junior deacon,—the first care of congregated Masons?

Junior deacon rises on his feet, at the same time gives this sign, [see plate 4, fig. 1.] and says, To see the lodge tyled, worshipful.

W. M. Perform that part of your duty, and inform the tyler that we are about to open a lodge of entered apprentice Masons, in this place, for the dispatch of business, and direct him to tyle accordingly.

The junior deacon then walks very quick to the door, and stations the tyler on the outside of it, with a drawn sword in his hand, whispers the order of the worshipful master in his ear, closes the door, and gives three distinct knocks on the inside, which are answered in like manner by the tyler on the outside. The junior deacon then giving one rap, which is also answered in like manner, returns to his station in the lodge and says,

‘We are tyled, worshipful.’

W. M. How tyled?

J. D. With secrecy and brotherly love; also a brother of this degree, without the door, with a drawn sword in his hand.

W. M. His duty there?

J. D. To keep off all cowans and eaves-droppers; to see that none pass or repass, but such as are duly qualified, and have permission from the chair.

W. M. Let us be clothed, brethren.

Here all the officers and members of the lodge put on their aprons and jewels, and resume their seats as before.

The worshipful master then gives two raps with his gavel, which brings all the subordinate officers on their feet; and each standing in his place, recites his duty in his turn, as follows:

W. M. The junior deacon's place in the lodge?

J. D. At the right, in front of the senior warden in the west.

W. M. Your duty there, brother junior?

J. D. To carry messages from the senior warden in the west, to the junior warden in the south; and elsewhere about the lodge, as he may direct.

W. M. The senior deacon's place in the lodge?

S. D. At the right, in front of the worshipful master in the east.

W. M. Your duty there, brother senior?

S. D. To carry messages from the worshipful master in the east, to the senior warden in the west; and elsewhere about the lodge, as he may direct;—to assist in the preparation and initiation of candidates, and to welcome and clothe all visiting brethren.

W. M. The secretary's station in the lodge?

Sec. At the left hand of the worshipful master in the east.

W. M. Your duty there, brother secretary?

Sec. To record the doings of the lodge; collect all money, pay it over to the treasurer, and keep a true and correct account of the same.

W. M. The treasurer's place in the lodge?

Treas. At the right hand of the worshipful master in the east.

W. M. Your duty there, brother treasurer?

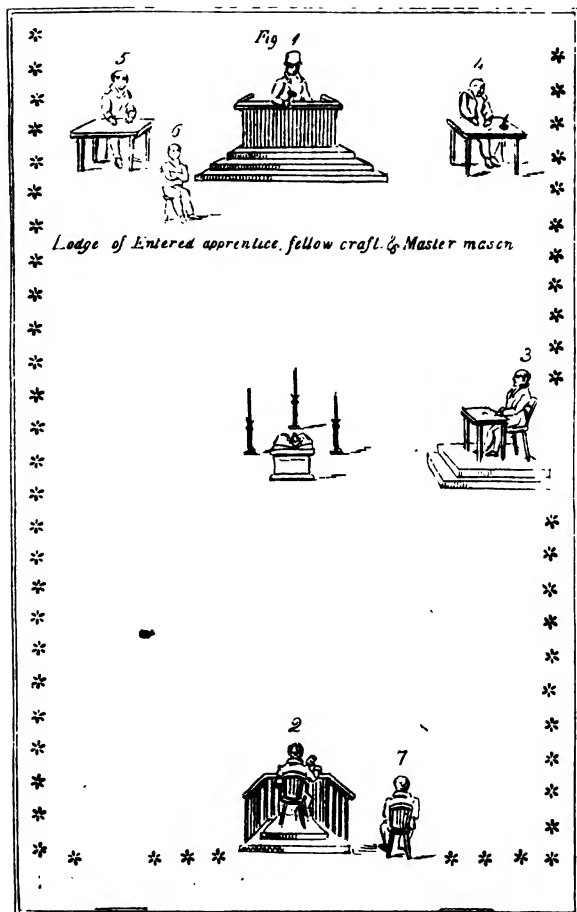
Treas. To receive all money from the hand of the secretary; to keep a true and correct account of the same, and pay it out by order of the worshipful master, with the consent of the brethren.

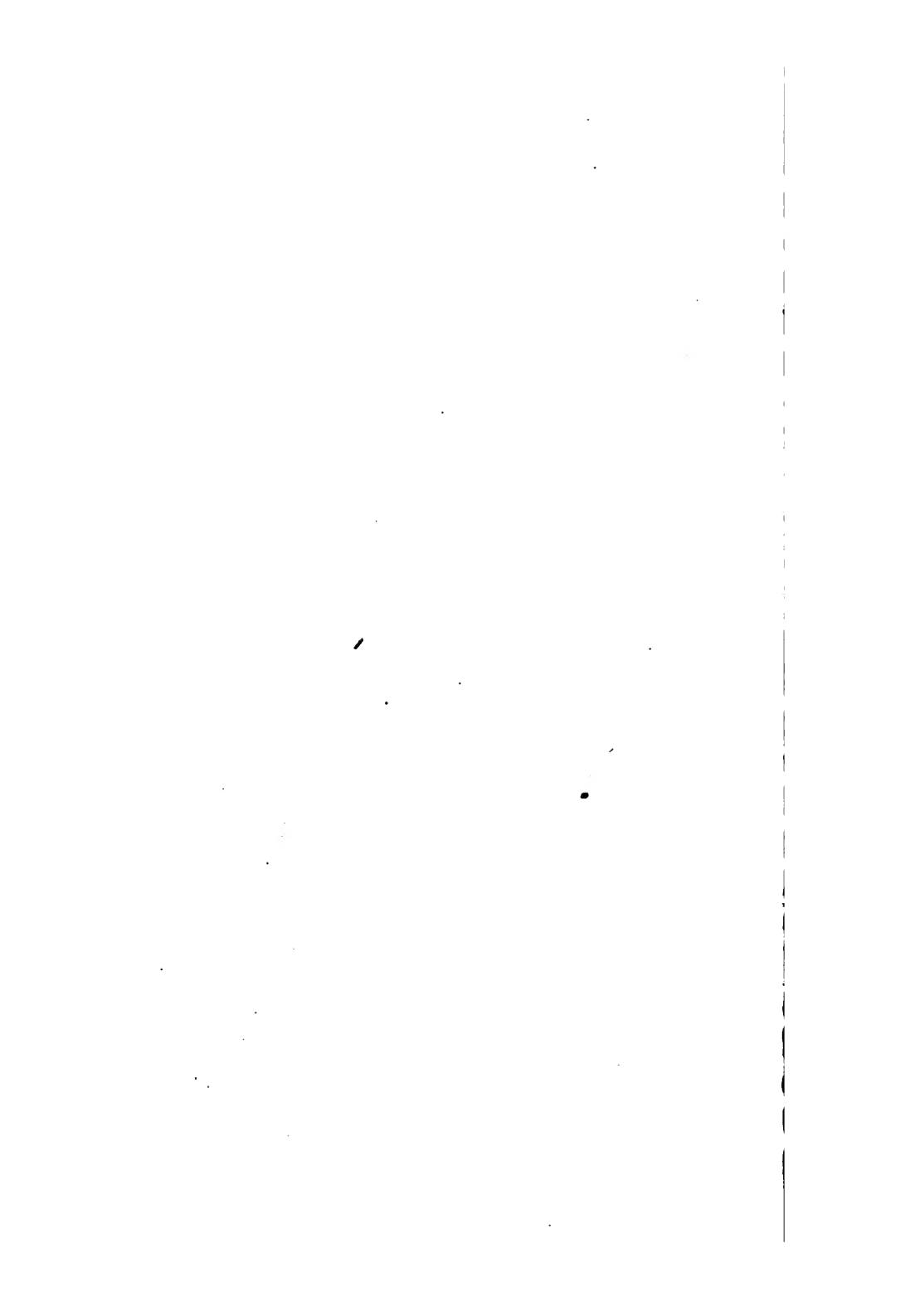
W. M. The junior warden's place in the lodge?

J. W. In the south, worshipful.

W. M. Your duty there, brother junior?

J. W. As the sun is in the south, at high twelve, which is





the glory and beauty of the day, so stands the junior warden, in the south, to call the craft from labor to refreshment, and from refreshment to labor, that the worshipful master may have profit and pleasure thereby.

W. M. The senior warden's place in the lodge?

S. W. In the west, worshipful.

W. M. Your duty there, brother Senior?

S. W. As the sun sets in the west, to close the day, so stands the senior warden in the west to assist the worshipful master in opening and closing his lodge; to pay the craft their wages, if any be due; and see that none go away dissatisfied;—harmony being the strength and support of all institutions, but more especially this of ours.

W. M. The master's station in the lodge?

S. W. In the east, worshipful.

W. M. His duty there, brother senior?

S. W. As the sun rises in the east to open and adorn the day, so rises* the worshipful master in the east to open and adorn his lodge, and set the craft to work with proper instructions for their labor.

W. M. After that manner so do I. It is my will and pleasure, that a lodge of entered apprentice Masons be opened in this place, for the dispatch of business. Brother senior, you will please communicate the same to the junior warden in the south, that the brethren may have due and timely notice thereof.

S. W. (Addressing the junior warden.) Brother Junior, it is the worshipful master's order, that a lodge of entered apprentice Masons be opened in this place, for the dispatch of business. You will please inform the brethren thereof.

J. W. Gives three raps with his gavel, and says;—brethren, it is our worshipful master's order, that a lodge of entered apprentice Masons be opened in this place, for the dispatch of business. You are ordered to take due notice thereof, and govern yourselves accordingly.

W. M. Then says:—Attend to the signs, brethren.

The signs of this degree are three, viz. *Right angles*, *Horizontals*, and *Perpendiculars*; and are given by the master and brethren, with great accuracy and precision. [See plate 4, fig. 1, and 2.]

1. This sign is made by placing the hands at right angles, about one foot in front of the centre of the body—the palms together, and the left hand under. 2.—To draw a horizontal; raise the right hand, with a quick motion, to the neck; the hand

* At these words the Master rises.

open, the palm down, the thumb partly under the hand, parallel with the fingers, the main joint of the first finger pressed against the 'guttural,' the elbow raised as high as the hand; with a quick motion draw the hand from left to right, until the hand comes nearly over the right shoulder. 3.—Let the hand drop perpendicularly by the side, the palm in the rear.

The worshipful master then gives one rap with his gavel, (the senior warden one, and junior warden one,) and says,—I now declare this lodge opened in due and ancient form; hereby forbidding all improper conduct, whereby the peace and harmony of this lodge may be disturbed; under no less penalty than the by-laws, or a majority of the lodge may see fit to inflict.

The master then reads the passage of scripture commencing, 'Behold how good and how pleasant it is for brethren to dwell together in unity,' &c. [See Cross' chart, page 12th.]

The worshipful master gives one rap, with his gavel, and all the brethren are seated.

W. M. Brother senior, have you any thing in the west, for the good of Masonry, or this lodge in particular?

S. W. Nothing in the west, worshipful.

W. M. Any thing in the south, brother junior?

J. W. Nothing in the south, worshipful.

W. M. Has any brother present, any thing to lay before this lodge of entered apprentice Masons? [Some brother now proposes that the minutes of the last meeting be read.]

W. M. Brother secretary, you will read the minutes of the last meeting.

[Sec. reads as follows.]

'Sept. 10, 5825.

Rising Sun Lodge, No.—opened on the first degree.

Officers present.

Joseph E. Tipple, *Master.*

William Gamester, *Senior Warden.*

Simon Jockey, *Junior Warden.*

Peter Scribble, *Secretary.*

John W. Catchpenny, *Treasurer.*

Samuel R. Drowers, *Senior Deacon.*

Judah C. Hoodwink, *Junior Deacon.*

The Lodge voted \$5 for the relief of the widow and orphan children of brother Drinkall.

The Bill of brother David Barter, (grocer,) for candles, &c. &c. for the last meeting, \$17.94, was presented and paid.

Timothy Seekoffice, Geo. L. Redface, and Josiah G. Counterfeit, were present as visiting brethren.

Jonathan Lovetaverna balloted for; and elected a member in ancient form.

Received of brother J. Lovetaverna, cash \$15.

Brother J. W. Catchpenny proposes Mr. James Dupeasy, to become a Mason, and a member of this lodge, who left a deposit of \$3.

Half past eight o'clock. Lodge called from labor to refreshment.* Nine o'clock; called from refreshment to labor.

A stranger examined, and admitted to sit. A committee of three persons was appointed by the chair, to inquire into the character of James Dupeasy, viz: brother Simon Hatelaw, Oliver Playcard, and Joshua Swearwell.

Half past eleven o'clock. Lodge closed, until the next 'regular communication.'

W. M. Brethren, you see there was a proposition at our last regular meeting; how shall we dispose of it?

Some brother now proposes that the candidate be balloted for.

W. M. Brethren, if there are no objections, the ballots will be sent round.—Brother senior deacon, you will distribute the ballots.

Senior deacon places a black and a white ball in the hand of each brother present, who is a member of the lodge.

W. M. Brethren, we are now about to ballot for James Dupeasy, to become a Mason, and a member of this lodge. All those who are in favor of it, will so signify, by putting a white ball into this box. All those opposed to it, will put in a black one. Brother senior deacon, you will collect the ballots.

Senior deacon presents the ballot-box to each member, who puts in the affirmative or negative ball, as he may see cause.

Senior deacon then brings the box to the master, who looks into it, and orders him to carry it to the senior warden.

W. M. How stands the ballots in the west, brother senior?

S. W. The ballot is clear in the west, worshipful.

W. M. How stands the ballot in the south, brother junior?

J. W. The ballot is clear in the south, worshipful.

W. M. Brethren, I have the pleasure to inform you, that

* Refreshment.—This means tipping, or drinking; in some lodges it is taught systematically, and performed with mechanical accuracy. The stewards furnish each officer and brother, in his place, with a glass of whatever he chooses to drink. The master then says, are you all charged in the west brother senior?

S. W. All charged in the west, worshipful.

W. M. Are you all charged in the south, brother junior?

J. W. All charged in the south, worshipful.

Worshipful master then gives a toast, and then all drink, giving a sign, &c.

the ballot is clear, and the candidate is elected a member of this lodge :—brother senior deacon, you will collect the negative balls.

S. D. Collects the balls, and returns to his seat.

W. M. Does any brother know whether the candidate has come on this evening?

J. D. Worshipful, he is below in waiting.

W. M. Brother senior and junior deacons, you will *prepare* the candidate for the first degree of Freemasonry, and cause him to make the regular alarm, at the inner-door.

The deacons now introduce the candidate into the preparation room, and the following short conversation sometimes takes place, before the candidate is prepared.

S. D. Well, friend, I perceive you look rather pale ;—you feel somewhat frightened, don't you?

Can. Pale ?—No, I am not frightened. Is your gridiron pretty warm to-night?

J. D. I guess you'll think so in the course of half an hour.
[*Laugh.*]

S. D. Friend, you must have a great deal of fortitude, if you intend to appear in this lodge as a candidate for the mysteries of Freemasonry ! [very gravely.]

J. D. Yes ; and he must remember too, that we don't joke with candidates. We shall be under the necessity of adjusting his apparel, more appropriately, to fit the occasion.

S. D. O yes ! but we shall require nothing of you but what is absolutely necessary. Some of our ceremonies may, at first sight, appear trifling ; but after you have taken the degree, you will be satisfied, that every ceremony is truly mysterious, and right.

J. D. You will consent, I presume, to conform to all the ceremonies which a Washington, a Warren, and a Clinton, have done ? Or does your heart fail you ?

Can. Heart fail ? No ! my heart is not very apt to fail.

S. D. Ha, ha, ha !—no, no ; not if our committee has been correctly informed as to your stability and courage.

Can. I guess I shall be able to stand it.

S. D. Well then, you will take off your coat, shoes and stockings, also vest and cravat ; and then your pantaloons ; we have a pair that will become you much better as a Mason.
[*Handing him a pair of red flannel drawers.*] The candidate, by this time, begins to suspect they are jesting with him ; but being told they are not, he proceeds.

S. D. You will now slip your left arm out of your shirt.

sleeve, and put it through the bosom of your shirt, that your arm and breast may be naked.

The candidate now puts on the old red drawers, which are prepared for the occasion. The conductor then ties a handkerchief or hoodwink over his eyes, and afterwards puts a rope, called a cable-tow, round his neck. The senior deacon now returns to the lodge, and informs the worshipful master that the candidate is prepared. The master gives a rap, which brings the lodge to order, and is a signal for the junior deacon to make the alarm:—which he does by taking the candidate by the wrist, and raps his knuckles three times, pretty hard, against the outside of the door.

S. D. Then rises in his place, and says, Worshipful, there is an alarm at the door!

W. M. Attend to the alarm, brother, and see who comes there.

Senior Deacon steps to the door, and raps three times on the inside; the candidate gives one rap, which the senior deacon answers. The door is then opened about two inches.

S. D. Who comes here? who comes here? who comes here?

J. D. A poor blind candidate, who has long been desirous of being brought from darkness to light; he wishes to receive and enjoy part of the rights and benefits of this worshipful lodge, erected to God and dedicated to the holy St. Johns; as all true fellows and brothers have done, who have gone this way before him.

S. D. Is this of your own free will and accord?

J. D. Prompts the candidate to say, 'It is.'

S. D. Is he duly and truly prepared?

J. D. He is.

S. D. Is he worthy and well qualified?

J. D. He is.

S. D. Is he of lawful age, and properly vouched for?

J. D. He is.

S. D. By what further right or benefit does he expect to gain admission into this lodge of entered apprentice Masons?

J. D. By being a man, free born, of good report, and well recommended.

S. D. Since this is the case, you will let him wait for a time, until the worshipful master in the east, is informed of his request, and his answer returned.

Senior deacon now returns to the master, and gives three raps upon his desk which the master answers by three raps;—junior deacon one;—master one.

W. M. Who comes here? who comes here? who comes here?

S. D. A poor blind candidate, &c. (The same questions are asked and answers returned as at the door.)

W. M. You will let him enter this lodge and be received in due form.

S. D. (Steps to the door, opens it and says,)—It is the worshipful master's order that the candidate enter this lodge and be received in due form,—‘at the same time presses the point of the compass against his naked left breast.’

S. D. (To candidate.) Do you feel any thing?

Junior deacon prompts the candidate, who says—‘I do.’

S. D. What do you feel?

Can. (*prompted*.) A prick.

S. D. As this is a prick to your flesh, may the recollection of it be to your mind and conscience, and instant death in the case of revolt.—Follow me.

Senior deacon conducts the candidate to the centre of the lodge, and directs him to kneel for the benefit of the lodge prayer. The master gives three raps with a gavel, which brings all the brethren upon their feet, and says, Let us pray with the candidate.

PRAYER. W. M. “O thou, whose temple we are, on the mountain of thy truth, let our sublime edifice display its glory. Let the eye of the master meet the sun of light as he enters. Let the greater lights, by the help of the less, illuminate the whole scene of his duty, and of his pleasure. Behold us with thy brightness at this hour leading the young servant into thy temple. Like the temple let him be beauteous without and all glorious within. Let his soul be capacious as thy truth, and his affections as pure as the serene heavens when the silent moon gives her light. Let him obey as the sun who labors until perfect day with increasing strength; and let the purposes of his heart be as the stars that tell of worlds unknown, and are notices of a boundless benevolence. Let him move like the heavenly orbs in harmony; and should he stretch across the universe, may he disturb* no soul in his course. Within this temple may he be as sacred as the altar, sweet as the incense, and pure as the most holy place. Among thy ministering servants may he be ready as an angel of God and faithful as a beloved son. And when his service is finished, may his memory be celebrated by love on the durable monuments of eternity; and his

* This means, if the candidate should happen to run away, may he run against no Freemason.

reward in the silent, calm joy of heaven, be sure from the hand of God, the grand master of us all.”

[See Ahiman Rezon—page 136, 2d edition. By Samuel Cole, P. M.]

After prayer, the master, placing his hand upon the candidate's head, says, In whom do you put your trust? He is directed to say, in God. The master takes him by the right hand, and says, Your trust being in God, your faith is well founded. Arise! follow your leader, and fear no danger.

The candidate is now conducted with a quick pace around the lodge, with the sun; during which time the master resumes his place, and reads:

‘Behold how good and how pleasant it is for brethren to dwell together in unity.’ It is like precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing even life for ever more. [See Cross' chart, page 12th.]

The reading being finished about the time the candidate had made his third evolution around the lodge, he is halted at the junior warden's in the south; and caused to make the regular alarm of three distinct knocks, when the same questions are asked, and answers returned, as at the door.

The junior warden directs him to the senior warden in the west, where the same questions are asked, and answers returned as before. Junior warden directs him to the worshipful master in the east, where the same questions are asked, and like answers returned, &c.

W. M. Then inquires, From whence came you?

*S. D.** From the west.

W. M. Which way are you travelling?

S. D. To the east.

W. M. Why do you leave the west and travel to the east?

S. D. In search of light.

W. M. Since this is the case, you will conduct him back to the west, and place him in the care of the senior warden, who will teach him to approach the east, the place of light, with one regular and upright step to the first step of Masonry, his body erect, his feet forming the right angle of an oblong square. He will then kneel in due form to take upon himself the solemn oath and obligation of an entered apprentice Mason.

* The senior deacon is with the candidate, and answers all questions for him during the ceremonies.

The senior warden receives the candidate at his place, and leads him up the hall or lodge, to within about two paces of the altar, and stops. He directs the candidate to step off a full step with his left foot, and bring up the right and place the heel thereof in the hollow of the left, so that the feet stand at right angles. He then steps off with his right foot, and kneels upon his naked left knee, so that his left knee forms a square, and his right knee also forms a square. His left hand is placed with the palm up under the Holy Bible, square and compasses, (resting upon the altar) and the right hand rests on them.

S. D. Says, Worshipful, the candidate is placed at the altar in due form to receive the solemn oath and obligation of an entered apprentice Mason.

Worshipful master now gives three raps with the gavel. At this signal the brethren all form a circle as near the candidate as their numbers will admit. They approach in breathless silence so as not to apprize the candidate of their movements.

W. M. Now addresses the candidate,—Mr. James Dupeasy, you are kneeling at the altar of masonry, for the first time in your life. Before we can communicate to you the mysteries of Masonry, you must take an obligation that you will never reveal the secrets of the order. And I assure you, as a man, as a Mason, and as master of this lodge, that it will not interfere in any way with the duty you owe to your country or your Maker. If you are willing to proceed, you will repeat your christian and surname, and say after me.

Can. James Dupeasy.

W. M. Of my own free will and accord—

Can. Of my own free will and accord.

W. M. In presence of Almighty God—

Can. In presence of Almighty, &c. Thus, sentence by sentence, and word by word, the candidate repeats after the worshipful master until he has taken the following oath:

“I, James Dupeasy, of my own free will and accord, in presence of Almighty God, and this worshipful lodge of free and accepted Masons, erected to God and dedicated to the holy St. Johns, do hereby and hereon, most solemnly and sincerely promise and swear, that I will always hail, ever conceal, and never reveal, any part or parts, art or arts, point or points, of the secret arts and mysteries, of ancient Freemasonry, which I have received, am about to receive, or may hereafter be instructed in, to any person or persons, in the known world; except it be to a true and lawful brother Mason; or within the body of a just and lawfully constituted lodge of such; and not unto him nor unto them, whom I shall hear so to be, but unto

him and them, only, whom I shall find so to be; after strict trial, and due examination, or lawful information. Furthermore do I promise and swear, that I will not write, print, stamp, stain, hew, cut, carve, indent, paint or engrave it, on any thing movable, or immovable, under the whole canopy of heaven; whereby or whereon, the least letter, figure, character, mark, stain, shadow, or resemblance of the same, may become legible, or intelligible to myself, or any other person, in the known world; whereby the secrets of Masonry may unlawfully be obtained through my unworthiness. To all which I do most solemnly, and sincerely, promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me, whatever; binding myself under no less penalty, than to have my throat cut across, from ear to ear, my tongue torn out by the roots, and my body buried in the rough sands of the sea, a cable-tow's length from the shore, at low water mark, where the tide ebbs and flows twice in twenty-four hours; so help me God, and keep me steadfast in the due performance of the same."

W. M. In token of your sincerity you will now kiss the book on which your hand rests. [Candidate kisses the book.]

W. M. In your present situation, what do you most desire?

Can. (Being prompted says) 'Light.'

W. M. Brethren, will you stretch forth your hands and assist in bringing this candidate from darkness to true masonic light? 'And God said, Let there be light, and there was light.'

At these words, some brother standing near the candidate for the purpose, strips off the bandage from his eyes; and at the same instant the brethren give the grand shock.

The 'grand shock' is given, by the brethren clapping their hands and stamping their feet at the instant the bandage is removed from the candidate's eyes.

After the candidate is brought to light, the master addresses him as follows: 'Brother, on being brought to light, you first discover the three great lights in Masonry by the assistance of the representatives of the three lesser. The three great lights in Masonry, are the holy bible, square, and compasses; and are thus explained: the Holy Bible is given to us as a rule and guide to our faith and practice; the Square to square our actions; and the Compasses to keep us in due bounds with all mankind; but more especially with the brethren.

"These three burning tapers standing in a triangular form, are the representatives of the three lesser lights in Masonry. They represent the Sun, Moon, and Master of the Lodge; and teach us this important lesson, viz: as the sun rules the day,

and the moon governs the night, so ought the worshipful master to endeavor to rule and govern his lodge.'

The master then steps back a few paces, and the senior deacon addresses the candidate as follows.

S. D. You now behold the master approaching you from the east, under the step, sign, and due-guard of an entered apprentice Mason.

The master steps off with his left foot, brings the heel of the right into the hollow thereof, so that his feet form a right angle.

He then gives the sign and due-guard, as before described, and explains them to the candidate. [See plate 4, fig. 1, 2.]

W. M. Advancing to the candidate, says,—In token of friendship and brotherly love, I now present you with my right hand; and with it you will receive the grip and word of an entered apprentice Mason. Take me as I take you. [See plate 4, fig. 6.] As you are not instructed, brother, Senior deacon, you will answer for him.

Q. What is that?

A. A grip.

Q. A grip of what?

A. The grip of an entered apprentice Mason.

Q. Has it a name?

A. It has.

Q. Will you give it to me?

A. I did not so receive it, neither can I so impart it.

Q. What will you do with it?

A. Letter it, or halve it.

Q. Halve it, and begin.

A. You begin.

Q. Begin you.

A. BO

Q. AZ.

A. BOAZ.

Master says, Right, brother Boaz. I greet you. [It is the name of the left hand pillar of the porch of king Solomon's temple.] Arise, brother Boaz, and salute the junior and senior wardens, and convince them that you have been regularly initiated as an entered apprentice Mason, and have got the sign, grip, and word. The master returns to his seat, while the wardens are examining the candidate, and gets a lamb-skin, or white apron, and presents it to the candidate, saying, Brother, I now present you with a lamb-skin, or white apron. It is an emblem of innocence and the badge of a Mason. It has been worn by kings, princes, and potentates of the earth, who have never been ashamed to wear it. It is more honorable than the

diadems of kings, or the pearls of princesses, when worthily worn. It is more ancient than the golden fleece, or Roman eagle; more honorable than the Star and Garter, or any other order that can be conferred on you at this, or any other time, except it be by a just and lawfully constituted lodge. You will carry it to the senior warden in the west, who will teach you how to wear it, as an entered apprentice Mason. The senior warden ties the apron on, and turns up the flap, instead of letting it fall down in front of the top of the apron. This is the way the entered apprentice Masons wear, or ought to wear their aprons, until they are advanced.

The candidate is now conducted to the master in the east, who says, 'Brother, as you are dressed, it is necessary you should have tools to work with. I will now present you with the working tools of an entered apprentice Mason,* which are the twenty-four inch guage, and common gavel; the twenty-four inch guage, an instrument with which operative Masons measure and lay out their work; but we, as free and accepted Masons, make use of it for a more noble and glorious purpose. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of God, and a worthy, distressed brother; eight for our usual vocation, and eight for refreshment and sleep. The common gavel is an instrument made use of by operative Masons, to break off corners of rough stones, the better to fit them for the builder's use; but we, as free and accepted Masons, use it for the more noble and glorious purpose, of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our mind, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens. I also present you with a new name. It is Caution. It teaches you, that as you are barely instructed in the rudiments of Masonry, that you should be cautious over all your words, and actions; particularly when before the enemies of Masonry.

W. M. (To candidate.) Brother, agreeably to an ancient custom adopted among all regular Masons, it is necessary that you should be requested to deposit something in this lodge, of the metallic kind; not for its intrinsic worth, or value, but that it may be laid up in the archives of the lodge, as a memorial that you was here made a Mason. A small trifle will be sufficient; any thing of a metallic kind. The candidate says he

* The master's carpet is here placed on the floor before the candidate, and the working tools of an entered apprentice are pointed out.

has no money about him. If you have no money, any thing of a metallic nature will do, even a button will be sufficient. It is known he has no money. Search yourself, the master replies. He is assisted in searching; nothing is found. Perhaps you can borrow a trifle, says the master. He tries to borrow; none will lend him. He proposes to go into the other room, where his clothes are, but is not permitted. If a stranger, he is very much embarrassed. [Master then says,] Brother, let this ever be a striking lesson, to teach you, if you should ever see a friend, but more especially a brother, in a like pennyless situation, to contribute as liberally to his relief as his situation may require, and your abilities will admit, without material injury to yourself or family. Brother (to senior deacon,) you will conduct the candidate back from whence he came, and invest him of what he has been divested; and let him return for further instruction.

The candidate is now invested of what he was divested: returns to the lodge, and is placed in the north-east corner of the lodge, as the youngest entered apprentice Mason,* and is told by the worshipful master that he there stands a correct upright Mason; and must ever conduct himself as such. He then takes his seat. (But by the time he gets seated, he is saluted by the secretary of the lodge, in a very friendly and brotherly manner, who wants a little more of the metallic—fourteen dollars will do this time.)

The business of the lodge being now about through, the secretary is called upon to read the minutes.

W. M. Then says, If there is no more business before this lodge, I shall proceed to close.

The master of the lodge, who of course must be a past master, is bound by the past master's oath, never to close a lodge over which he may preside, without giving or causing to be given, a lecture, or some part of one. The brethren are all seated as in opening; and the lecture commences, as follows:

LECTURE. SECTION FIRST.

W. M. Brother senior warden, from whence came you, as an entered apprentice Mason?

S. W. From a lodge of the Holy St. Johns of Jerusalem.

W. M. What came you here to do?

S. W. To learn to subdue my passions and improve myself in Masonry.

* Sometimes the candidate is conducted to the east where the master is seated upon an elevation of three steps. He is allowed to ascend one step when the master addresses him as above.

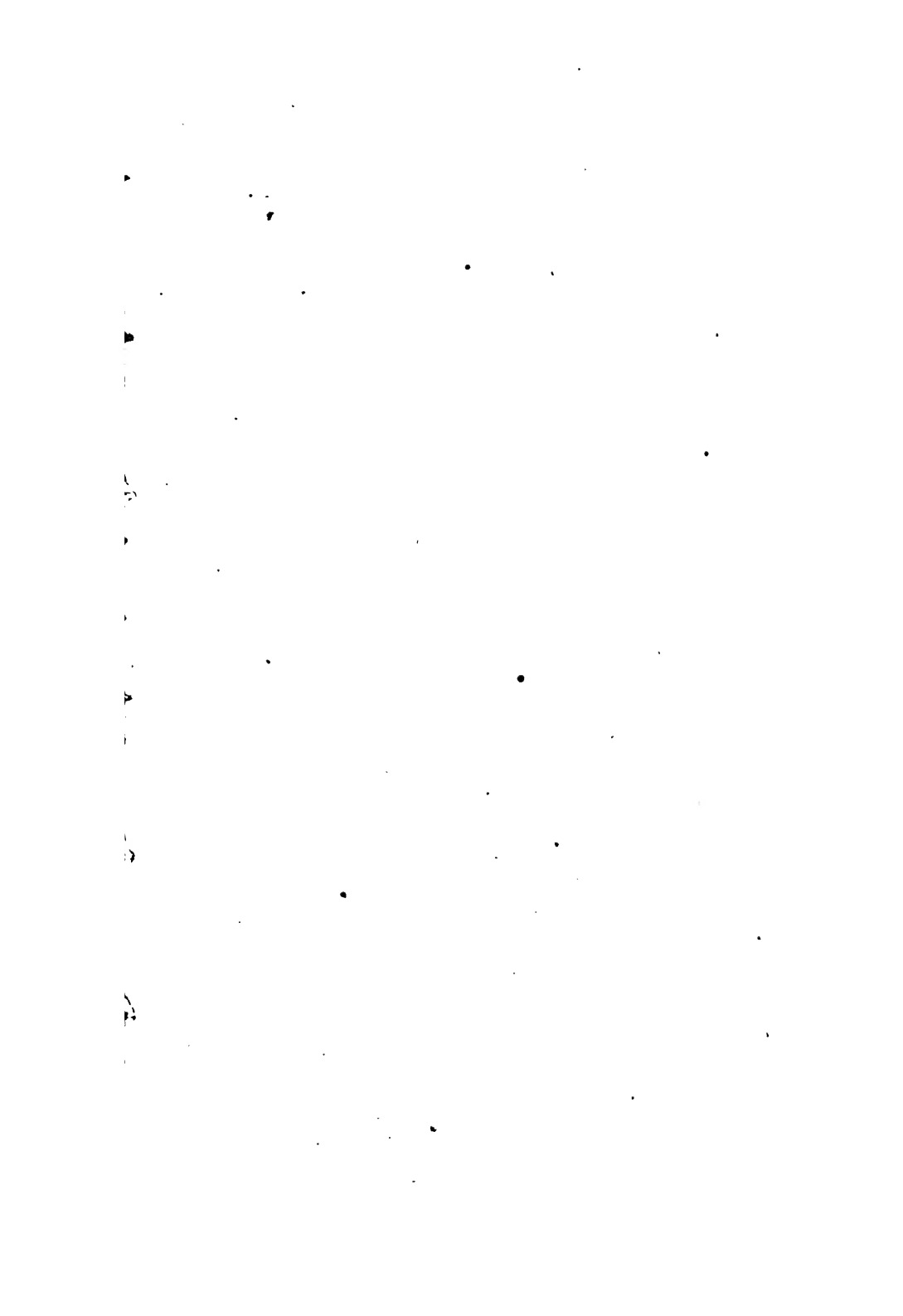


Plate 4
Fig 1



W. M. You are a Mason then, I conclude? -

S. W. I am so taken, and accepted, among brothers and fellows.

W. M. How do you know you are a Mason? -

S. W. By being often tried, and never denied, and I am ready and willing to be tried again.

W. M. How shall I know you to be a Mason?

S. W. By signs, tokens, a word, and the perfect points of entrance.

W. M. What are signs?

S. W. Right angles, horizontals, and perpendiculars.*

W. M. Give me the sign? [See plate 4, fig. 1.]

W. M. To what does that sign allude?

S. W. Right angles allude to the manner in which my hands were placed when I received the oath and obligation of an entered apprentice Mason, my left hand supporting the holy bible, square and compasses; my right hand resting thereon. Horizontals and perpendiculars, [See plate 4, fig. 2,] allude to the penalty, of the obligation; when I swore I would have my throat cut across from ear to ear, my tongue torn out by the roots, and my body buried in the rough sands of the sea, a cable's length from shore, at low water mark, where the tide ebbs and flows twice in twenty-four hours.

W. M. Thank you, brother. What are tokens?

S. W. Certain friendly grips, whereby one brother can tell another, in the dark, as well as in the light.

W. M. Give me a token. [See plate 4, fig. 6.]

W. M. What is that?

S. W. A grip.

W. M. A grip of what?

S. W. A grip of an entered apprentice Mason.

W. M. Has it a name?

S. W. It has.

W. M. Will you give it me?

S. W. I cannot. I did not so receive it, neither can I so impart it.

W. M. How will you then dispose of it?

S. W. I will halve it, or letter it.

W. M. Letter it, and begin.

S. W. No, you begin.

W. M. No, begin you.

* Cross Chart, p. 3. -| - = ||

S. W. A*

W. M. B

S. W. O

W. M. Z

S. W. BO

W. M. AZ.

S. W. BOAZ.

W. M. Right, brother Boaz, I greet you.

W. M. Where was you first prepared to be made a Mason?

S. W. In my heart.

W. M. Where was you secondly prepared?

S. W. In a room adjacent to the body of a just and lawfully constituted lodge.

W. M. How was you prepared?

S. W. I was divested of all metallic substance; neither naked, nor clothed, barefoot, nor shod; hood-winked; with a cable-tow about my neck; in which situation, I was led to the door of the lodge, by one whom I afterwards found to be a brother.

W. M. How did you know this to be a door, you being hood-winked?

S. W. By first meeting resistance, and afterwards gaining admittance.

W. M. How gained you admission?

S. W. By three distinct knocks without, which were answered by three from within.

W. M. What was there said to you?

S. W. Who comes here? who comes here? who comes here?

W. M. Your answer?

S. W. One who has long been desirous of being brought from darkness to light; and wishes to receive and enjoy part of the rights and benefits of this worshipful lodge, erected to God, and dedicated to the holy St. Johns, as all true fellows and brothers have done, who have gone this way before.

W. M. What further was said to you?

S. W. Is it of your own free will and accord? Is he duly and truly prepared? is he worthy, and well qualified? Is he of lawful age, and properly vouched for? All of which being answered in the affirmative, it was asked, By what further right or benefit, does he expect to obtain this favor?

W. M. Your answer?

* Always begin with the letter A. For this reason the name of the FIRST GRIP used to be *Jachin*, as revealed in the Book called "*Jachin and Boaz*."

S. W. By being a man, free born, of good report, and well recommended.

W. M. What was then said to you?

S. W. Let him wait until the worshipful master be informed of his request, and his answer returned.

W. M. What was his answer returned?

S. W. Let him enter and be received in due form.

W. M. What was that due form?

S. W. I was received upon a sharp pointed instrument piercing my naked left breast.

W. M. What was then said to you?

S. W. Do you feel any thing?

W. M. Your answer?

S. W. I do. A prick.

W. M. What was then said to you?

S. W. As this is a prick to your flesh, so may the recollection be to your mind and conscience, and instant death in case of revolt.

W. M. How was you then disposed of?

S. W. I was conducted to the centre of the lodge, and, there caused to kneel for the benefit of lodge prayer.

W. M. After prayer what was said to you?

S. W. In whom do you put your trust?

W. M. Your answer?

S. W. In God.

W. M. How was you then disposed of?

S. W. I was told my trust being in God, my faith was well-founded. Being taken by the right hand, I was ordered to arise, follow my leader, and fear no danger.

W. M. Where did you follow your leader?

S. W. Three times round the lodge to the junior warden's in the south, where the same questions were asked and answers returned, as at the door.

W. M. How did the junior warden dispose of you?

S. W. He directed me to be conducted to the senior warden in the west, where the same questions were asked and answers returned as before.

W. M. How did the senior warden dispose of you?

S. W. He directed me to the worshipful master in the east, where the same questions were asked and answered.

W. M. How did the worshipful master dispose of you?

S. W. He ordered me to be conducted back to the west, from whence I came and put in care of the senior warden, who would teach me how to approach the east, the place of light, by advancing upon one upright regular step, to the first step, my

feet forming the right angle of an oblong square, my body erect at the altar before the worshipful master.

W. M. What did the worshipful master do with you ?

S. W. He made me a Mason in due form.

W. M. What was that due form ?

S. W. Kneeling upon my naked left knee ; my right forming a square ; my left hand supporting the holy bible, square and compasses, my right resting thereon. In this situation I took upon myself the solemn oath and obligation of an entered apprentice Mason, which is as follows—[Here the oath is repeated: See oath, page 34.]

W. M. After receiving the obligation, what was then said to you ?

S. W. What do you most desire ?

W. M. What was your answer ?

S. W. Light.

W. M. Did you receive that light ?

S. W. I did, by order* of the worshipful master, with the assistance of the brethren.

W. M. After being brought to light, what did you first discover ?

S. W. The three great lights in Masonry, by the assistance of the representatives of the three lesser.

W. M. What were those three great lights in Masonry ?

S. W. The holy bible, square, and compasses.

W. M. How are they explained ?

S. W. The holy bible is given to us as a rule to guide our faith ; the square to square our actions ; and the compasses to circumscribe our desires, and keep us in due bounds with all mankind, but more especially with a brother Mason.

W. M. What were the three lesser lights ?

S. W. Three burning tapers, or candles.

W. M. What do they represent ?

S. W. The sun, moon, and master of the lodge.

W. M. How are they explained ?

S. W. As the sun rules the day, and the moon governs the night, so ought the worshipful master to rule and govern his lodge with equal regularity.

W. M. What did you next discover ?

S. W. The worshipful master approaching me from the east, under the step, sign, and due-guard of an entered apprentice Mason, who presented me with his right hand, in token of

* It will be observed, that the master always orders the subordinate officers and brethren, and never requests.

brotherly love and esteem, and proceeded to give me the grip and word of an entered apprentice Mason; and bid me arise go and salute the junior and senior wardens, and convince them, I was an initiated entered apprentice Mason.

W. M. What did you next discover?

S. W. The worshipful master approaching me a second time from the east, who presented me with a lamb-skin, or white leather apron, which he said was an emblem of innocence and the badge of a Mason: that it had been worn by kings, princes and potentates of the earth; that it was more ancient than the golden fleece, or Roman eagle; more honorable than the star, or garter, or any other order, that could be conferred on me, at that, or any time thereafter, by king, prince, potentate, or any other person, except he be a Mason; and bade me carry it to the senior warden in the west, who would teach me how to wear it, as an entered apprentice Mason.

W. M. What was next presented you?

S. W. The working tools of an entered apprentice Mason.

W. M. What were they?

S. W. The twenty-four inch guage, and common gavel.

W. M. How were they explained?

S. W. The twenty-four inch guage is an instrument made use of by operative Masons, to measure and lay out their work; but we, as Free and accepted Masons, are taught to make use of it, for the more noble and glorious purpose of dividing our time. The twenty-four inches on the guage, are emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby we find eight hours for the service of God, and a distressed worthy brother; eight for our usual vocation; and eight for refreshment and sleep. The common gavel is an instrument made use of by operative Masons, to break off the corners of rough stones, the better to fit them for the builder's use; but we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

W. M. What was you next presented with?

S. W. A new name.

W. M. What was that?

S. W. Caution.

W. M. What does it teach?

S. W. It teaches me, as I was barely instructed in the ru-

diments of Masonry, that I should be cautious over all my words, and actions; especially when before its enemies.

W. M. What was you next presented with?

S. W. Three precious jewels.

W. M. What were they?

S. W. A listening ear; a silent tongue; and a faithful heart.

W. M. What do they teach?

S. W. A listening ear teaches me to listen to the instructions of the worshipful master, but more especially to the cries of a worthy, distressed brother. A silent tongue teaches me to be silent in the lodge, that the peace and harmony thereof may not be disturbed; but more especially before the enemies of Masonry. A faithful heart, that I should be faithful, and keep and conceal the *secrets* of Masonry, and *those of a brother, when delivered to me in charge, as such*; that they may remain as *secure and inviolable in my breast, as in his own*, before communicated to me.

W. M. What was you next presented with?

S. W. The grand master's check-word.

W. M. What was that?

S. W. 'Truth.'

W. M. How explained?

S. W. Truth is a divine attribute, and the foundation of every virtue. To be good and true, are the first lessons we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct; hence, while influenced by this principle, hypocrisy and deceit are unknown amongst us. Sincerity and plain-dealing distinguish us; and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

W. M. What followed?

S. W. The worshipful master in the east made a demand of me of something of a metallic kind, which he said was not so much on account of its intrinsic value, as that it might be deposited in the archives of the lodge, as a memorial that I had therein been made a Mason, but upon strict search I found myself entirely destitute.

W. M. How did the worshipful master then dispose of you?

S. W. He ordered me to be conducted out of the lodge and invested of what I had been divested, and return for further instructions.

W. M. After you returned, how was you disposed of?

S. W. I was conducted to the north-east corner of the lodge, and there caused to stand upright like a man, my feet

forming a square, and received a solemn injunction, ever to walk and act uprightly before God and man, and in addition thereto received the following charge. [For this charge see Masonic Chart, page 20.]

SECOND SECTION.

W. M. Brother, you have satisfied me as it respects your initiation, but there remain many things, yet unexplained: therefore I should like to know the **REASON** why you was divested of all metallic substance?

S. W. Because Masonry regards no man on account of his worldly wealth or honors; it is therefore the internal and not the external qualifications that recommend a man to Masons.

W. M. A second reason?

S. W. There was neither the sound of an ax, hammer, or any other metal tool, heard at the building of King Solomon's temple.

W. M. How could so stupendous a fabric be erected without the sound of ax, hammer, or any other metal tool?

S. W. All the stones were hewed, squared, and numbered in the quarries where they were raised, all the timbers felled and prepared in the forests of Lebanon, and carried down to Joppa on floats, and taken from thence up to Jerusalem, and set up with wooden malls, prepared for that purpose: which, when completed, every part thereof fitted with that exact nicety, that it had more the resemblance of the handyworkmanship of the supreme architect of the universe, than of human hands.

W. M. Why was you neither naked nor clothed?

S. W. As I was an object of distress at that time, it was to remind me, if ever I saw a friend, more especially a brother in a like distressed situation, that I should contribute as liberally to his relief as his situation required, and my abilities would admit, without material injury to myself or family.

W. M. Why was you neither barefoot nor shod?

S. W. It was an ancient Israelitish custom adopted among Masons; and we read in the book of Ruth concerning their mode and manner of redeeming, and changing 'for to confirm all things, a man plucked off his shoe and gave it to his neighbor, and this was testimony in Israel.' This then, therefore, we do in confirmation of a token, and as a pledge of our fidelity; thereby signifying that we will renounce our own will in all things, and become obedient to the laws of our ancient institutions.

W. M. Why was you hood-winked?

S. W. That my heart might be taught to conceal, before my eyes beheld the beauties of Masonry.

W. M. A second reason?

S. W. As I was in darkness at that time, it was to remind me that I should keep the whole world so respecting Masonry.

W. M. Why had you a cable-tow about your neck?

S. W. For two reasons; *first*, had I not submitted to the manner and mode of my initiation, that I might have been led out of the lodge without seeing the form and beauties thereof; *secondly*, had I recanted before being obligated, and made my escape, the people in the streets would have thought me either a crazy or a mad man; and some worthy Mason knowing my situation would have led me back to the lodge.

W. M. Why did you give three distinct knocks at the door?

S. W. To alarm the lodge, and let the worshipful masters, wardens, and brethren know that a poor blind candidate prayed admission.

W. M. What do those three distinct knocks allude to?

S. W. A certain passage in scripture wherein it says 'ask and it shall be given, seek, and ye shall find, knock, and it shall be opened unto you.'

W. M. How did you apply this to your then case in Masonry?

S. W. I asked the recommendations of a friend to become a Mason, I sought admission through his recommendations, and knocked, and the door of Masonry opened unto me.

W. M. Why was you caused to enter on the point of some sharp instrument, pressing your naked left breast?

S. W. As this was a prick to my flesh, so might the recollection of it ever be to my heart and conscience if ever I attempted to reveal the secrets of Masonry unlawfully.

W. M. Why was you conducted to the centre of the lodge, and there caused to kneel for the benefit of a prayer?

S. W. Before entering on this, or any other great and important undertaking, it is highly necessary to implore a blessing from deity.

W. M. Why was you asked in whom you put your trust?

S. W. Agreeable to the laws of our ancient institution, no atheist could be made a Mason; it was therefore necessary that I should profess a belief in deity; otherwise, no oath or obligation could bind me.

W. M. Why did the worshipful master take you by the right hand, and bid you rise, follow your leader, and fear no danger?

S. W. As I was in darkness at that time and could neither foresee nor avoid danger, it was to remind me that I was in the

hands of an affectionate friend, in whose fidelity I might with safety confide.

W. M. Why was you conducted three times regularly round the lodge?

S. W. That the worshipful master, wardens, and brethren might see that I was duly and truly prepared.

W. M. Why did you meet with those several obstructions on the way.

S. W. This and every other lodge, is, or ought to be a true representation of king Solomon's temple, which when completed, had guards stationed at the east, west and south gates?

W. M. Why had they guards stationed at those several gates?

S. W. To prevent any from passing or repassing that was not duly qualified.

W. M. Why did you kneel on your left knee, and not on your right, or both?

S. W. The left side has ever been considered the weakest part of the body, it was therefore to remind me that the part I was now taking upon me was the weakest part of Masonry, it being that only of an entered apprentice.

W. M. Why was your right hand placed on the holy bible, square and compass, and not your left, or both?

S. W. The right hand has ever been considered the seat of fidelity, and our ancient brethren worshipped a deity under the name of FIDES; which has sometimes been represented by two right hands joined together; at others, by two human figures holding each other by the right hand; the right hand, therefore, we use in this great and important undertaking, to signify in the strongest manner possible the sincerity of our intentions in the business we are engaged.

W. M. Why did the worshipful master present you with a lamb-skin, or a white apron?

S. W. The lamb-skin has, in all ages, been deemed an emblem of innocence; he, therefore, who wears the lamb-skin, as a badge of a Mason, is thereby continually reminded of that purity of life and rectitude of conduct which is so essentially necessary to our gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

W. M. Why did the master make a demand of you, of something of a metallic nature?

S. W. As I was in a poor and pennyless situation at that time, it was to remind me if ever I saw a friend, but more especially a brother, in the like poor and pennyless situation, that

I should contribute as liberally to his relief as my abilities would admit and his situation required, without injuring myself or family.

W. M. Why was you conducted to the north-east corner of the lodge, and there caused to stand upright like a man, your feet forming a square, receiving at the same time a solemn charge ever to walk and act uprightly before God and man?

S. W. The first stone in every masonic edifice is, or ought to be placed at the north-east corner, that being the place where an entered apprentice Mason receives his first instructions to build his future masonic edifice upon.

THIRD SECTION.

W. M. We have been saying a good deal about a lodge. I want to know what constitutes a lodge?

S. W. A certain number of free and accepted Masons, duly assembled in a room, or place, with the holy bible, square and compass, and other masonic implements, with a charter from the grand lodge empowering them to work.

W. M. Where did our ancient brethren meet, before lodges were erected?

S. W. On the highest hills, and in the lowest vales.

W. M. Why on the highest hills, and in the lowest vales?

S. W. The better to guard against cowans and enemies, either ascending or descending, that the brethren might have timely notice of their approach to prevent being surprised.

W. M. What is the form of your lodge?

S. W. An oblong square.

W. M. How long?

S. W. From east to west.

W. M. How wide?

S. W. Between north and south.

W. M. How high?

S. W. From the surface of the earth to the highest heaven.

W. M. How deep?

S. W. From the surface to the centre.

W. M. What supports your lodge?

S. W. Three large columns or pillars.

W. M. What are their names?

S. W. Wisdom, Strength, and Beauty.

W. M. Why so?

S. W. Because it is necessary there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings; but more especially this of ours.

W. M. Has your lodge any covering?

1

2

3

4

5

6

Plate

Fig 1



2



3



S. W. It has; a clouded canopy, or starry-decked heaven, where all good Masons hope to arrive.

W. M. How do they hope to arrive there?

S. W. By the assistance of Jacob's ladder.

W. M. How many principal rounds has it got?

S. W. Three.

W. M. What are their names?

S. W. Faith, Hope, and Charity.

W. M. What do they teach?

S. W. Faith in God, hope in immortality, and charity to all mankind.

W. M. Has your lodge any furniture?

S. W. It has; the holy bible, square, and compasses.

W. M. To whom are they dedicated?

S. W. The bible to God, the square to the master, and the compasses to the craft.

W. M. How explained?

S. W. The bible to God, it being the inestimable gift of God to man, for his instructions, to guide him through the rugged paths of life; the square to the master, it being the proper emblem of his office; the compasses to the craft, by a due attention to which, we are taught to limit our desires, curb our ambition, subdue our irregular appetites, and keep our passions and prejudices in due bounds with all mankind, but more especially with the brethren.

W. M. Has your lodge any ornaments?

S. W. It has; the Mosaic, or chequered pavement; the indented tassel, that beautiful tessellated border which surrounds it; with the blazing star in the centre.

W. M. What do they represent?

S. W. The Mosaic, or chequered pavement, represents this world, which, though chequered over with good and evil, yet brethren may walk together thereon and not stumble—the indented tassel, with the blazing star in the centre, the manifold blessings and comforts with which we are surrounded in this life, but more especially those which we hope to enjoy hereafter—the blazing star, that prudence which ought to appear conspicuous in the conduct of every Mason, but more especially commemorative of the star which appeared in the east, to guide the wise men to Bethlehem, to proclaim the birth and the presence of the Son of God.

W. M. Has your lodge any lights?

S. W. It has three.

W. M. How are they situated?

S. W. East, west, and south.

W. M. Has it none in the north?

S. W. It has not.

W. M. Why so?

S. W. Because this, and every other lodge is, or ought to be a true representation of king Solomon's temple, which was situated north of the ecliptic; the sun and moon, therefore, darting their rays from the south, no light was to be expected from the north; we, therefore, masonically, term the north a place of darkness.

W. M. Has your lodge any jewels?

S. W. It has six; three movable, and three immovable.

W. M. What are the three movable jewels?

S. W. The square, level, and plumb.

W. M. What do they teach?

S. W. The square, mortality; the level, equality; and the plumb, rectitude of life and conduct.

W. M. What are the three immovable jewels?

S. W. The rough ashlar; the perfect ashlar, and the trestle-board.

W. M. What are they?

S. W. The rough ashlar is a stone in its rough and natural state; the perfect ashlar is also a stone, made ready by the working tools of the fellow craft, to be adjusted in the building; and the trestle-board is for the master workman to draw his plans and designs upon.

W. M. What do they represent?

S. W. The rough ashlar represents man in his rude and imperfect state by nature; the perfect ashlar also represents man in the state of perfection, to which we all hope to arrive, by means of a virtuous life and education, our own endeavors and the blessing of God. In erecting our temporal building, we pursue the plans and designs laid down by the master workman on his trestle-board; but in erecting our spiritual building, we pursue the plans and designs laid down by the Supreme Geometrician of the Universe, in the book of nature which we, masonically, term our spiritual trestle-board.

W. M. Whom did you serve?

S. W. My master.

W. M. How long?

S. W. Six days.

W. M. What did you serve him with?

S. W. Freedom, fervency, and zeal.

W. M. What do they present?

S. W. Chalk, charcoal, and clay.

W. M. Why so?

S. W. There is nothing freer than chalk ; the slightest touch of which leaves a trace behind ; nothing more fervent than charcoal ; for when properly heated, it will cause the most obdurate metals to yield ; nothing more zealous than clay, or earth, to bring forth.

W. M. How is your lodge situated ?

S. W. Due east and west.

W. M. Why so ?

S. W. Because the sun rises in the east, and sets in the west.

W. M. A second reason ?

S. W. Because the gospel was first preached in the east, and is spreading to the west.

W. M. A third reason ?

S. W. The liberal arts and sciences began in the east, and are extending to the west.

W. M. A fourth reason ?

S. W. Because all churches and chapels are, or ought to be so situated.

W. M. Why are all churches and chapels so situated ?

S. W. Because king Solomon's temple was so situated.

W. M. Why was king Solomon's temple so situated ?

S. W. Because Moses, after conducting the children of Israel through the Red Sea, by divine command, erected a tabernacle to God ; and placed it due east and west ; which was to commemorate to the latest posterity, that miraculous east wind, that wrought their mighty deliverance ; and this was an exact model of Solomon's temple. Since that time, every well regulated and governed lodge, is or ought to be so situated.

W. M. To whom did our ancient brethren dedicate their lodges ?

S. W. To king Solomon.

W. M. Why so ?

S. W. Because king Solomon was our most ancient grand master.

W. M. To whom do modern Masons dedicate their lodges ?

S. W. To St. John the Baptist, and St. John the Evangelist.

W. M. Why so ?

S. W. Because they were the two most eminent Christian patrons of Masonry ; and since their time, in every well regulated and governed lodge, there has been a certain point within the circle, which circle is bounded on the east and west, by two perpendicular parallel lines, representing the anniversary of St.

John the Baptist, and St. John the Evangelist; who were perfect parallels, as well in Masonry, as Christianity; on the vertex of which rests the book of the holy scriptures, supporting Jacob's ladder; which is said to reach the watery clouds; and in passing round this circle, we naturally touch on both these perpendicular parallel lines, as well as the book of the holy scriptures; and while a Mason keeps himself thus circumscribed, he cannot materially err. [See Cross's Chart, plate 10.]

The lecture being ended, some brother proposes that the lodge be closed.

W. M. If there is no more business before the lodge, we shall proceed to close.

Nothing further being offered, the worshipful master gives one rap with his gavel, which brings the junior deacon on his feet, and says, Brother junior, the last, as well as the first care of congregated Masons?

J. D. To see the lodge tyled, worshipful.

W. M. Attend to that part of your duty, and inform the tyler that we are about to close this lodge of entered apprentice Masons.

Junior deacon steps to the door and informs the tyler the lodge is about to be closed, and directs him to tyle accordingly; he then returns to his seat and says, We are tyled, worshipful.

W. M. How tyled?

J. D. With secrecy and brotherly love; also a brother of this degree without the door, with a *drawn sword in his hand*.

W. M. His duty there?

J. D. To keep off all *cowans** and eaves-droppers, to see

* This word is not to be found in any Lexicon, that I have ever seen; nor could I ever find any Mason bright enough, to give me its definition, or meaning. I shall venture to hazard a conjecture of its etymology; viz. that it is of French origin, and was written Chouan; and the *h* omitted by being pronounced in English, without aspirating it, agreeably to Cockney pronunciation. The Chouans were loyalists during the French revolution, and the most determined and inveterate enemies of the *Charitables*,—Robespierre, Billaud, Varennes, Collot d'Herbois, the Duke of Orleans, and all the rest of their blood-thirsty gang. The Chouans were worse than eaves-droppers to the Masons; who (it is now well settled by history), *originated the Revolution* in their Masonic lodges, with the infamous Duke of Orleans at their head. The Chouans were a party connected with the several parties of armed royalists of Poitou and Basse Bretagne, distinguished by the titles of *Les Charetistes*, *Les Vendee*, *Les Chapeurs*, *Les Chouans*, *Les Brigands*, *de la Vendee*, *Les Corneurs*, *Les Faction des devots—de la mere de dieu*,—*des Epouseurs des Proly*, &c.; all of whom were at once opposed to the

that none pass or repass but such as are duly qualified, and have permission from the chair.

Worshipful master then gives two raps with his gavel, which brings all the subordinate officers on their feet; and each, standing in his place, recites his duty, as follows:

W. M. The junior deacon's place in the lodge?

J. D. At the right, in front of the senior warden in the west.

W. M. Your duty there, brother junior?

J. D. To carry messages from the senior warden in the west, to the junior warden in the south; and elsewhere about the lodge, as he may direct.

W. M. The senior deacon's place in the lodge?

S. D. At the right, in front of the worshipful master in the east.

W. M. Your duty there, brother senior?

S. D. To carry messages from the worshipful master in the east, to the senior warden in the west; and elsewhere about the lodge, as he may direct; to assist in the preparation and initiation of candidates, and to welcome and clothe all visiting brethren.

W. M. The secretary's station in the lodge?

Sec. At the left hand of the worshipful master in the east.

W. M. Your duty there, brother secretary?

Sec. To record the doings of the lodge; collect all money; pay it over to the treasurer, and keep a true and correct account of the same.

W. M. The treasurer's place in the lodge?

Treas. At the right hand of the worshipful master in the east.

W. M. Your duty there, brother?

Treas. To receive all money from the hand of the secretary; to keep a true and correct account of the same, and

Masons, and the most inveterate of them the *Chouans*. Hence, probably, all opposers of *Masons* were afterwards designated by the term *Chouan*, (pronouncing the *ch* like *k*.) In like manner, after *Morgan* was murdered, all who were opposed to *Masonry* were called *Morganites*, or *Morgan men*. This was the appellation given the *Anti-masons* in various parts of the Union, I believe. So much for *Cowans*. If this be the etymology of the term, there are already in this country more *Cowans* than *Masons*; and it may well be considered the first duty of *Masons* to 'guard against them.' If we have ventured to say this much of the etymology of *Cowans* where even *Noah Webster* and all his predecessors are silent, we hope it will be attributed, not to presumption, but an earnest and sincere desire for—more light!

pay it out by order of the worshipful master, with consent of the brethren.

W. M. The junior warden's place in the lodge?

J. W. In the south, worshipful.

W. M. Your duty there, brother junior?

J. W. As the sun is in the south at high twelve, which is the glory and beauty of the day, so stands the junior warden in the south, to call the craft from labor to refreshment, and from refreshment to labor; that the worshipful master may have profit and pleasure thereby.

W. M. The senior warden's place in the lodge?

S. W. In the west, worshipful.

W. M. Your duty there, brother senior?

S. W. As the sun sets in the west, to close the day, so stands the senior warden in the west, to assist the worshipful master in opening and closing the lodge; pay the craft their wages, if any be due; and see that none go away dissatisfied.

W. M. The master's place in the lodge?

S. W. In the east, worshipful.

W. M. His duty there, brother senior?

S. W. As the sun rises in the east, to open and adorn the day, so rises the worshipful master in the east, to open or close his lodge.

Worshipful master rises and says, After that manner, so do I. It is my will and pleasure that this lodge of entered apprentice Masons be now closed, and stand closed until our next regular communication, unless convened by some sudden emergency; in which case, due and timely notice will be given. Brother senior warden, you will communicate the same to the junior warden in the south, that the brethren present may have due and timely notice, &c. [The senior warden informs the junior warden, and he the brethren, as above.]

Worshipful master says, Attend to the charge, brethren; [which he reads from brother Cross's Chart, or Webb's Monitor.]

'May the blessing of Heaven rest upon us, and all regular Masons; may brotherly love prevail, and every moral and social virtue cement us. So mote it be. Amen.'

After the prayer, the following charge ought to be delivered; but it is seldom attended to; in a majority of lodges, it is never attended to.

Master to brethren. 'Brethren, we are now about to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties which you have heard so frequently inculcated, and

so forcibly recommended in this lodge. Remember that around this altar you have promised to befriend and relieve every brother who shall need your assistance. You have promised in the most friendly manner to remind him of his errors, and aid a reformation. These generous principles are to extend further; every human being has a claim upon your kind offices. Do good to all. Recommend it more 'especially to the household of the faithful.' Finally, brethren, be ye all of one mind, live in peace, and may the God of love and peace delight to dwell with and bless you.'

W. M. Attend to the signs, brethren. [Here the signs are given. See plate 4, figs. 1, 2.]

W. M. How do Masons meet, brother senior?

S. W. On the level, worshipful.

W. M. How do Masons part, brother junior?

J. W. On the square, worshipful.

W. M. So let us meet, and so let us part, in the name of the Lord.



FELLOW CRAFT'S DEGREE.

I shall omit part of the opening and closing ceremonies of this degree, which is the same as in the first, or entered apprentice's degree, except the difference in signs, &c. which will be hereafter explained; the least number that is allowed to do business in this degree, is five, viz: worshipful master, senior warden, junior warden, senior deacon, and junior deacon; yet seven besides the tyler generally assist, and take their seats as in the entered apprentice's degree.

The worshipful puts on his hat* and says, Brethren I am about opening a lodge of fellow craft Masons in this place for the dispatch of business; I will thank you for your attention and assistance. If there is any person present who is not a fellow craft Mason, he is requested to retire.

The worshipful master then resumes his seat and says, Brother senior warden, you will receive the pass-word in the west, and send it up to the east. The senior and junior deacons now repair to the senior warden in the west, and whisper in his ear, the pass-word of this degree, 'Shibboleth.' Senior warden says the word is right in the west, you will receive it from the brethren, and carry it up to the east.

Senior deacon turns to the north and junior deacon to the south; this is a trying moment for cowans, eaves-droppers and '*rusty masons*,' for each deacon unceremoniously puts his ear to the mouth of every person in the room, and if in their travels they meet with one who cannot whisper at low breath the word 'Shibboleth,' he is immediately invited into the preparation room, and a committee appointed to examine him.† The

* The master in each degree of Freemasonry always wears his hat. From this circumstance, or custom, a secret question arises, 'Where does the master hang his hat?' A person who had never sat in a lodge would little think he hung it on 'Nature's Peg.' This question is often put to strangers who visit the lodge.

† The committee appointed to examine a stranger, are generally the '*brightest*' in the lodge, and are usually three in number.

The first step in the examination is to administer the test oath; the stranger, if a Mason, and understands himself, will request the committee to take

deacons proceed and receive the word from each person in the lodge, and repair to the master, and whisper in his ear 'Shibboleth.' The master gives notice that the word has come up right, and that they can with safety open the lodge; which, being done, and the minutes of the last meeting read, the master directs the deacons to prepare the candidate for the second degree of Freemasonry. They perform their duty, and the senior deacon returns to his place in the lodge; the master calls to order, and the junior deacon makes an alarm of two distinct knocks on the outside of the door.

S. D. Worshipful master, there is an alarm at the door.

W. M. Attend to the cause of that alarm, and see who comes there. [The senior deacon steps to the door, and gives two raps on the inside, which is in answer to those given by the junior deacon, who gives one; the senior deacon does the same, and partly opens the door and inquires, 'Who comes here? who comes here?']

J. D. A worthy brother, who has been regularly initiated, as an entered apprentice Mason, and now wishes for further light in Masonry, by being passed to the degree of fellow craft.

S. D. [To candidate.] Is it of your own free will and accord, you make this request?

Can. [Prompted] It is.

S. D. Is he duly and truly prepared?

J. D. He is.

S. D. Has he made suitable proficiency in the preceding degree?

J. D. He has.

S. D. By what further right and benefit does he expect to gain admission to this lodge of fellow craft Masons?

J. D. By the benefit of a pass.

S. D. Has he a pass?

J. D. He has it not; I have it for him.

S. D. Advance and give it.

The junior deacon whispers in his ear the word 'Shibboleth.'

S. D. The pass is right. You will wait a time until the

the oath with him. All then place their hands on the bible, each, calling himself by name, repeats the following oath: [I. A. B.] of my own free will and accord, in presence of Almighty God, and these witnesses, do hereby and hereon, solemnly and sincerely swear, that I have been regularly initiated, passed, &c. [as the case may be,] in a legally constituted lodge of Freemasons, and have never been expelled, or suspended, and know of no cause why I should be; so help me God, and keep me steadfast. [They kiss the book. After the stranger has taken the oath, he is examined upon the signs, grips, and lecture.]

worshipful master is informed of your request, and his answer returned.

The senior deacon then repairs to the master, and gives two raps, which are answered by the master; when the same questions are asked and answers returned as at the door; after which the master says, Since he comes endued with all these necessary qualifications, let him enter this worshipful lodge in the name of the Lord, and take heed on what he enters. The door is opened, and the candidate enters.

Senior deacon says, Brother, when you first entered this lodge, you was received on the point of the compasses pressing your naked left breast, which was then explained to you. As a fellow craft Mason, we receive you on the angle of the square, pressing your naked right breast, which is to teach you to act upon the square with all mankind, but more especially with a brother Mason. The candidate is then conducted twice regularly round the lodge.

During the time of his travelling, the master reads the following passages of scripture, from Cross's Chart.

Amos vii. 7, 8. 'Thus he showed me, and behold the Lord stood upon a wall made by a plumb line, with a plumb line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumb line. Then said the Lord, Behold I will set a plumb line in the midst of my people Israel; I will not again pass by them any more.'

By the time the reading is ended, the candidate has made his second revolution around the lodge, and halted at the junior warden's place in the south, where he gives two raps, and is answered by two, when the same questions are asked and answers returned as at the door; from thence he is conducted to the senior warden, where the same questions are asked, and answers returned as before; he is then conducted to the master in the east, where the same questions are asked, and answers returned.

Worshipful master likewise demands, From whence came you?

S. D. From the west.

W. M. Which way are you travelling?

S. D. To the east.

W. M. Why do you leave the west and travel to the east?

S. D. In search of more light in Masonry.

W. M. Since this is the case, you will please conduct the candidate back to the west, from whence he came, and put him in the care of the senior warden, who will teach him to approach the east, the place of light, by advancing upon two up-

right regular steps to the second step in Masonry, his feet forming the right angle of an oblong square, his body erect, and cause him to kneel at the altar in due form, to take the solemn oath or obligation of a fellow craft Mason. The senior warden receives the candidate at his place, and directs him to step off with the left foot as before, and also with the right, fetching up the left and placing it in the hollow thereof; the candidate kneels on the right knee, the left forming a square; his left arm, as far as the elbow, in a horizontal position, and the rest of the arm in a vertical position, so as to form a square; his arm supported by the square, held under his elbow.

W. M. Brother, you are now placed in a proper position to take the solemn oath, or obligation of a fellow craft Mason, which I assure you, like your former obligation, will not interfere with your duty to your country, or your Maker. If you are willing to proceed, you will repeat your christian and surname, and say after me,

‘I, A. B. of my own free will and accord, in the presence of Almighty God and this worshipful lodge of fellow craft Masons, erected to God, and dedicated to the holy St. Johns, do hereby and hereon, most solemnly and sincerely promise and swear, in addition to my former obligation, that I will not give the secrets of this degree to any of an inferior degree, nor to any being in the known world, except it be a true and lawful brother fellow craft Mason, or within the body of a just and lawfully constituted lodge of such, and not unto him or them, whom I shall hear so to be, but unto him and them only, whom I shall find so to be, after strict trial, due examination, or lawful information.

I furthermore promise and swear, that I will not wrong this lodge, nor a brother of this degree, to the value of two cents, myself, nor suffer it to be done by others, if in my power to prevent it.

I furthermore promise and swear, that I will support the constitution of the grand lodge of this State, under which this lodge is held, and conform to all the by-laws, rules, and regulations of this or any other lodge, of which I may hereafter become a member.

I furthermore promise and swear, that I will obey all regular signs and summons, handed, sent, or thrown to me, by a fellow craft Mason, or from the body of a just and lawfully constituted lodge of such, if within the length of my cable-tow.

I furthermore promise and swear, that I will be aiding and assisting all poor and indigent fellow craft Masons, their widows and orphans, wheresoever dispersed around the globe, they ap-

plying to me as such, and I finding them worthy, so far as I can do it, without injuring myself or family. To all of which, I do most solemnly and sincerely promise and swear, without any hesitation, mental reservation, or self-evasion of mind in me whatever, binding myself under no less penalty than to have my left breast torn open, my heart and vitals taken from thence, thrown over my left shoulder, and carried to the valley of Jehoshaphat, there to become a prey to the wild beasts of the field, and vultures of the air, should I wilfully violate, or transgress any part of this, my solemn oath or obligation, of a fellow craft Mason. So help me God, and keep me steadfast in the due performance of the same.'

W. M. Detach your hands, and kiss the book [which is the holy bible,] twice.

The bandage is now [by senior deacon] dropt over the other eye of the candidate.

W. M. Brother, in your present situation, what do you most desire?

Can. [prompted] *More light in Masonry.*

W. M. Brethren, will you stretch forth your hands, and assist in bringing this new-made brother to more light.

The master after a short pause says,

'And God said, Let there be light—and there was light.'

At this instant, the senior deacon strips off the bandage from the candidate's eyes, and at the same time, the grand shock is given, as before described.

W. M. [To candidate.] Brother, on being brought to light, what do you discover in this degree different from what you saw in the former? [Pauses for an answer. Candidate signifies he sees nothing.]

W. M. It is this—you now behold one point of the compass elevated above the square; [!!!] whereas in the former degree, both points were under the square; this signifies to you that you have received more light in Masonry; [!!!] and as one point is yet hid beneath the square, so are you in darkness, as it regards one material point in Masonry. The master steps off from the candidate three or four steps, and says, 'Brother, you now discover me as master of this lodge, approaching you from the east, under the sign and due-guard of a fellow craft Mason. The sign is given by taking hold of the left breast, with the right hand, as though you intended to tear out a piece of it, then draw your hand with the fingers partly clenched, from the left to the right side, with some quickness, and dropping it down by your side. The due-guard is given by raising the left arm until that part of it between the elbow and shoul-

der is perfectly horizontal; and raising the rest of the arm in a vertical position, so that part of the arm below the elbow, and that part above it forms a square. This is the due-guard. The two are always given together by Masons, and are called the sign and due-guard of a fellow craft: they would not be recognized by a Mason, if given separately. [See plate 4, fig. 3.] The master, by the time he gives his steps, sign, and due-guard, arrives at the candidate, and says, 'Brother, I now present you with my right hand, in token of brotherly love and confidence; and with it the pass-grip and word of a fellow craft Mason. The pass-grip is given by taking each other by the right hand, as though going to shake hands, and each putting his thumb between the fore and second fingers, where they join the hand, and pressing the thumb between the joints [See plate 4, fig. 7.] The name of it is *Shibboleth*. Its origin will be hereafter explained. The pass-grip some give without lettering or syllabing, and others give it the same way they do the real grip; the real grip of a fellow craft Mason, is given by putting the thumb on the joint of the second finger, where it joins the hand, and crooking your thumb so that each can stick the nail of his thumb into the joint of the other: the name is Jachin. [See plate 4, fig. 8.]

After the master gives the candidate the pass-grip and their names, he says, Arise, brother Jachin, from a square to a perpendicular, go and salute the junior and senior wardens, and convince them that you have been regularly passed to the degree of fellow craft. [The candidate gives the fellow craft's sign, see plate 4, fig. 3.] After he has thus saluted the wardens, he is conducted to the worshipful master in the east, who says, Brother, I now have the honor of presenting you with a lamb-skin apron, as before, which I hope you will continue to wear, with honor to yourself, and satisfaction to the brethren. You will please carry it to the senior warden in the west, who will teach you how to wear it, as a fellow craft Mason. The senior ties on his apron, and turns up one corner of the lower end and tucks it under the apron string, and says, At the building of king Solomon's temple, the workmen were distinguished by the manner in which they wore their aprons: fellow crafts wore theirs thus. The senior deacon then conducts his pupil to the master, who has, by this time, resumed his seat in the east, where he has, or ought to have, the floor-carpet to assist him in his explanations.

W. M. Brother, as you are dressed, it is necessary you should have tools to work with; I will therefore present you

with the tools of a fellow craft Mason. They are the plumb, square, and level.

The explanation of the tools, you will find in brother Cross's Chart, page 22. I further present you with three precious jewels; their names are faith, hope, and charity: they teach us to have faith in God, hope in immortality, and charity to all mankind. The greatest of these three, is charity; for faith may be lost in sight, hope ends in fruition, but charity extends beyond the grave, through the boundless realms of eternity.

The candidate is then conducted to the preparation room, and invested of what he has been divested, and returns to the lodge, for further examination. As he enters the door, the senior deacon observes, 'We are now about to return to the middle chamber of king Solomon's temple.' When within the door the senior deacon proceeds, Brother, we have worked in speculative Masonry, but our forefathers wrought both in speculative and operative Masonry. They worked at the building of king Solomon's temple, and many other Masonic edifices; they wrought but six days in the week, and rested on the seventh, because in six days God created the heavens and the earth, and rested on the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest, thereby enjoying more frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator. Moving a step or two, the senior deacon proceeds, Brother, the first things that attract our attention on our return, are two large columns, or pillars, one on the left hand, and the other on the right; the name of the one on the left hand is *Boaz*, and denotes strength; and that on the right *Jackin*, and denotes establishment; they collectively allude to a passage in the scripture, wherein God has declared, 'In strength shall this house be established.' These columns are eighteen cubits high, twelve in circumference, and four in diameter; they are adorned with two large chapiters, one on each, and these chapiters are ornamented with net work, lily work, and pomegranates; which denote unity, peace, and plenty. The net work, from its connexion, denotes union, the lily work, from its whiteness, purity and peace, and the pomegranate, from the exuberance of its seed, denotes plenty. They also have two large globes, one celestial, the other terrestrial; one on each; these globes contain on their convex surfaces, all the maps and charts of the celestial and terrestrial bodies; they are said to be thus extensive to denote the universality of Masonry, and that a Mason's charity ought to be equally extensive. Their composition is molten, or cast brass; they were cast on the banks of the river Jordan, in

the clay-ground between Succoth and Zaradatha, where king Solomon ordered these and all other holy vessels to be cast; they were cast hollow; and were four inches, or a hand's breadth thick; they were cast hollow, the better to withstand inundations and conflagrations—were the archives of Masonry, and contained the constitution, rolls, and records. [The senior deacon having explained the columns, he passes between them, advancing a step or two, observing as he advances.] Brother, we will pursue our travels: the next thing we come to, is a long winding staircase, of three, five, and seven steps. The three first allude to the three principal supports in Masonry, viz. Wisdom, Strength, and Beauty; the five steps allude to the five orders in architecture, and the five human senses; the five orders in architecture are the Tuscan, Doric, Ionic, Corinthian, and Composite; the five human senses, are hearing, seeing, feeling, smelling, and tasting; the three first of which, have ever been highly essential among Masons: hearing, to hear the word; seeing, to see the sign; and feeling, to feel the grip; whereby one Mason may know another in the dark as well as in the light. The seven steps allude to the seven sabbatical years, seven years of famine, seven years in building the Temple, seven golden candlesticks, seven wonders of the world; seven planets, but more especially the seven liberal arts and sciences, which are grammar, rhetoric, logic, arithmetic, geometry, music and astronomy; for this and many other reasons, the number seven has ever been held in high estimation among Masons.* [Advancing a few steps, the senior deacon proceeds.] Brother, the next thing we come to is the outer door of the middle chamber of king Solomon's Temple, which is partly open, but closely tyled by the junior warden. [It is the junior warden in the south who represents the tyler at the outer door of the middle chamber of king Solomon's Temple, who on the approach of the senior deacon and candidate inquires.] 'Who comes here? who comes here?' The senior deacon answers, 'A fellow craft Mason.'

J. W. How do you expect to gain admission?

S. D. By a pass and token of a pass.

J. W. Give them.

The senior deacon or the candidate (prompted by him) gives them; after the junior warden has received the pass *Shibboleth*, he inquires, What does it denote?

S. D. Plenty.

* To the list of sevens, the Masons can add one more, viz. The seven who kidnapped and 'probably' murdered William Morgan, who have ever since been held in high repute, among the Masons.

J. W. How is it represented?

S. D. By a sheaf of wheat suspended near a water-ford.

J. W. Why was this pass instituted?

S. D. In consequence of a quarrel which long existed between Jephtha, judge of Israel, and the Ephraimites; the latter had been a stubborn, rebellious people, whom Jephtha had endeavored to subdue by lenient measures, but to no effect. The Ephraimites being highly incensed for not being called to fight and share in the rich spoils of the Amonitish war, assembled a mighty army and passed over the river Jordan to give Jephtha battle; but he being apprized of their approach, called together the men of Israel and gave them battle, and put them to flight; and, to make his victory more complete, he ordered guards to be placed on the different passes on the banks of the river Jordan, and commanded, if the Ephraimites passed that way, they should pronounce the word *Shibboleth*; but they, being of a different tribe, pronounced it *Sibboleth*, which trifling defect proved them spies, and cost them their lives; and there fell that day, at the different passes on the banks of the river Jordan, forty and two thousand. This word was also used by our ancient brethren to distinguish a friend from a foe, and has since been adopted as a proper pass-word to be given before entering any well governed lodge of fellow-craft Masons. Senior deacon says to the candidate, 'Brother, the next thing we come to is the inner door of the middle chamber of king Solomon's Temple, which we find partly open, but more closely tyled by the senior warden,' when the senior warden inquires, 'Who comes here? who comes here?' The senior deacon answers, 'A fellow craft Mason.' Senior warden, 'How do you expect to gain admission? *Ans.* 'By the grip and word.' Senior warden, 'Give them.' Candidate takes him by the fellow craft's grip, and says, 'Jachin.' Senior warden says, 'They are right; you can pass on.' As they approach the master, he inquires, 'Who comes here? who comes here?' Senior deacon answers, 'A fellow craft Mason.' The master then says to the candidate, 'Brother, you have been admitted into the middle chamber of king Solomon's Temple, for the sake of the letter G. It denotes Deity, before whom all should bow. It also denotes Geometry, the fifth science, on which this degree is founded.

The candidate having received the degree, the master reads a 'charge' to him from brother Cross's Chart, page 33, and the candidate takes his seat in the lodge. If there is no more business, the lodge is closed, as in the preceding degree.

The lecture of this degree, like those of the entered ap-

prentice, are nearly a recapitulation of the ceremony, or 'work,' it commences thus:

W. M. Are you a fellow craft Mason?

Can. I am—try me.

W. M. By what will you be tried?

Can. By the square.

W. M. Why by the square?

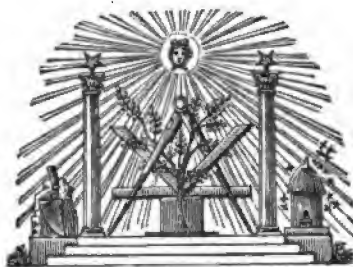
Can. Because it is an emblem of virtue.

W. M. What is a square?

Can. An angle extending to ninety degrees, or the fourth part of a circle.

• *W. M.* Where were you prepared to be made a fellow-craft Mason?

Can. In a room adjacent to the body of a just and lawfully constituted lodge of such, duly assembled in a room or place representing the middle chamber of king Solomon's Temple, &c.



MASTER MASON'S DEGREE.

The officers and members being assembled, the lodge is opened as in the preceding degree.* [See plate 1.] All things being ready, the candidate is taken into the preparation room and prepared as follows : The junior and senior deacons strip him naked, he is then furnished with an old pair of drawers, which are tied or buttoned just above his hips, and both legs of them are rolled above his knees ; his shirt is then put over his head, and slipped down around his body, and is partly covered by his drawers ; the sleeves and collar hang dangling behind, over the waistband of his drawers ; a rope, or cable-tow, is put three times round his body, the parts below his knees, and those from the middle of the body up, are entirely naked, except that he has a bandage over his eyes ; he is now prepared in due and ancient form for the third degree of Freemasonry. [See plate of penalties.]

He is then conducted from the preparation room to the door, where he gives three distinct knocks, when the senior deacon rises and says, Worshipful master, there is an alarm at the door.

W. M. Brother, inquire the cause of that alarm.

The senior deacon then steps to the door, and answers the three knocks that had been given, by three more ; one knock is then given without, and answered by one from within ; when the door is partly opened, and the senior deacon asks, Who comes there ?

J. D. A worthy brother, who has been regularly initiated as an entered apprentice Mason, passed to the degree of a fellow craft, and now wishes for further light in Masonry, by being raised to the sublime degree of a master Mason.

* The least number that can do business in this degree, is three officers but seven generally assist, as in the preceding degree.

S. D. Is it of his own free will and accord, he makes this request?

Can. [Prompted.] It is.

S. D. Is he worthy and well qualified?

J. D. He is.

S. D. Has he made suitable proficiency in the preceding degrees?

J. D. He has.

S. D. By what further right does he expect to obtain this favor?

J. D. By the benefit of a pass-word.

S. D. Has he that pass?

J. D. He has it not; but I have it for him.

S. D. Give it.

Junior deacon whispers in the ear of senior deacon—*Tubal-Cain.*

Senior deacon says, The pass is right. You will wait till the worshipful master be made acquainted with his request, and his answer returned.

Senior deacon then repairs to the master, and gives three knocks, after answering which, the same questions are asked, and answers returned as at the door, when the master says, Since he comes endowed with all these necessary qualifications, let him enter this worshipful lodge, in the name of the Lord, and take heed on what he enters.

Senior deacon returns to the door and says, 'Let him enter this worshipful lodge in the name of the Lord, and take heed on what he enters.'

On entering, the senior deacon presses both points of the compass against his naked right and left breasts, and says, Brother, when you first entered this lodge, you was received on the point of the compass pressing your naked left breast; when you entered it the second time, you was received on the angle of the square, pressing your naked right breast; on entering it now, you are received on the two extreme points of the compass, pressing your naked right and left breasts, which is to teach you that, as the most vital parts of man, are contained between the two breasts, so are the most valuable tenets of Masonry, contained between the two extreme points of the compass; which are virtue, morality, and brotherly love. The senior deacon then conducts the candidate three times regularly round the lodge, travelling with the sun; and as he passes the wardens and master, the first time going round, they each give one rap with the gavel: the second time two: and the third three. During the time the candidate is travelling, the master

reads the following passages of scripture, so that the travelling and reading terminate at the same time :

‘ Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them : while the sun, or the moon, or the stars be not darkened, nor the clouds return after the rain : in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few ; and those that look out of the windows be darkened, and the doors shall be shut in the streets ; when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grass-hoppers shall be a burden, and desire shall fail : because man goeth to his long home, and the mourners go about the streets : or ever the silver cord be loosed, or the golden bowl be broken at the fountain, or the wheel at the cistern. Then shall the dust return to the earth as it was ; and the spirit shall return unto God, who gave it.’

The candidate halts at the junior warden’s in the south, where the same questions are asked, and answers returned as at the door : he is directed by the junior warden to the senior warden in the west, where the same questions are asked, and answers returned, as before : from thence he is conducted to the worshipful master in the east, who asks the same questions, and receives the same answers ; and who likewise asks the candidate from whence he came, and whither he is travelling.

A. From the west, and travelling to the east.

Q. Why do you leave the west, and travel to the east ?

A. In search of more light.

The master then says to the senior deacon, ‘ You will please conduct the candidate back to the west, from whence he came, and put him in care of the senior warden, who will instruct him how to approach the east, by advancing upon three upright regular steps, to the third step in Masonry, his feet forming a square, his body erect, and cause him to kneel at the altar, in due form, to take upon himself the solemn oath and obligation of a master Mason. The senior warden receives the candidate at his place, and facing him round towards the altar, directs him to step off, first with his left foot, and second, with the right, each time forming a square with his feet, as before ; the third step is with the left foot, bringing up the right, placing the heels together in the position of a soldier. The candidate then kneels on both naked knees, and raises both hands and arms, in the

manner of giving the grand hailing sign of distress ; [see plate 4, fig. 5.] and holds them in this position, until directed to place them on the holy bible, square, and compass.

The master says, 'Brother, you are now placed in a proper position to take upon you the solemn oath and obligation of a Master Mason, which I assure you as a man, as a Mason, and as master of this lodge, will not interfere with the duty you owe to your God, or country. If you are willing to proceed, repeat your name, and say after me,

I, A. B., of my own free will and accord, in the presence of Almighty God, and this worshipful lodge of master Masons, erected to God, and dedicated to the holy St. Johns, do hereby and hereon,* most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the secrets of a master Mason to any one of an inferior degree, nor to any being in the known world, except it be to a true and lawful brother master Mason, or within the body of a just and lawfully constituted lodge of such : and not unto him or them whom I shall hear so to be, but unto him and them only, whom I shall find so to be, after strict trial, due examination, or lawful information received.

Furthermore, do I promise and swear, that I will not speak the master Mason's word, which I shall hereafter receive, in any other manner, except in that, in which I shall receive it, which will be on the five points of fellowship, and at low breath.

Furthermore, do I promise and swear, that I will not give the grand hailing sign of distress, of this degree, except I am in real distress or for the benefit of the craft, when at work ; and should I see that sign given, or hear the words accompanying it, I will fly to the relief of the person so giving it, should there be a greater probability of saving his life, than losing my own.

Furthermore, do I promise and swear, that I will not wrong this lodge, nor a brother of this degree, to the value of one cent, knowingly, myself, nor suffer it to be done by others, if in my power to prevent it.

Furthermore, do I promise and swear, that I will not be at the initiating, passing, or raising a candidate at one communication, without a dispensation from the grand lodge, for that purpose.

* At these words, the candidate brings both hands down on the holy bible square, and compass.

Furthermore, do I promise and swear, that I will not be at the initiating, passing, or raising a candidate in a clandestine lodge, nor converse upon the secrets of Freemasonry with a clandestine made Mason, or one that has been expelled or suspended, while he is under that sentence.

Furthermore, do I promise and swear, that I will not be at the initiating, passing, or raising of an old man in dotage, a young man in non-age, an atheist, irreligious libertine, madman, hermaphrodite, woman, or a fool.

Furthermore, do I promise and swear, that I will not speak evil of a brother master Mason, neither behind his back nor before his face, but *will apprise him of all approaching danger.*

Furthermore, do I promise and swear, that I will not violate the chastity of a *master Mason's* wife, mother, sister, or daughter, nor suffer it to be done by others, if in my power to prevent it, *I knowing them* to be such.

Furthermore, do I promise and swear, that I will support the constitution of the grand lodge of this state, under which this lodge is held, and conform to all the by-laws, rules and regulations of this, or any other lodge of which I may hereafter become a member.

Furthermore, do I promise and swear, that I will obey all due signs and summons, handed, sent, or thrown to me from a brother master Mason, or from the body of a just and lawfully constituted lodge of master Masons, if within the length of my cable-tow.

Furthermore, do I promise and swear, that a master Mason's *secrets* given to me in charge as such, shall remain as secure and inviolable in my breast, as in his, before communicated, murder and treason only excepted: and *they* left to my only election.

Furthermore, do I promise and swear, that I will go on a master Mason's errand, even barefoot, and bareheaded, to save his life or relieve his necessities.

Furthermore, do I promise and swear, that I will remember a brother master Mason, when on my knees at my devotions.

Furthermore, do I promise and swear, that I will be acting and assisting all poor and indigent master Masons, their widows and orphans, wheresoever dispersed round the globe, they making application to me as such, and I finding them worthy, as far as in my power, without injury to myself or family.

Furthermore, do I promise and swear, that if any part of this obligation be omitted at this time, I will hold myself

amenable thereto whenever informed; to all which I do most solemnly, and sincerely promise and swear, with a fixed and steady purpose of mind in me to keep and perform the same, binding myself under no less *penalty*, than to have my body severed in two in the centre, and divided to the north and south, my bowels burnt to ashes in the midst, and scattered by the four winds of heaven, that there might not the least remembrance remain among men or Masons of so vile and perjured a wretch as I should be, should I ever be guilty of violating any part of this my solemn oath or obligation of a master Mason. So help me God, and keep me steadfast in the due performance of the same.'

The master then asks the candidate, 'What do you most desire?'

The candidate answers after his prompter, 'More light in Masonry.'

W. M. Brethren, will you stretch forth your hands and assist in bringing this new-made brother to more light in Masonry. 'And God said, Let there be light, and there was light.' [This is done the same as in preceding degrees.] The master then says to the candidate, 'On being brought to light, you first discover, as before, the three great lights in Masonry, by the assistance of the representatives of the three lesser, with this difference; both points of the compass are elevated above the square, which denotes to you, that you have received more light in Masonry.' The master steps back from the candidate, and says, 'Brother, you now behold me as master of this lodge approaching you from the east, under the sign, step, and due-guard of a master Mason.' The due-guard is given by putting the right hand to the left side of the bowels, the hand open, the palm down, and drawing it across from left to right, and let it fall by the side. [See plate 4, fig. 4.]

The master advancing to the candidate says, 'Brother, in token of continuation of brotherly love and esteem, I will present you with my right hand, and with it you will receive the pass-grip and word of a master Mason, take me as I take you.' [See plate 4, fig. 9.]

W. M. As the candidate is not instructed, brother senior deacon you will answer for him. 'What is that?'

S. D. The pass-grip of a master Mason.

W. M. Has it a name?

S. D. It has.

W. M. Will you give it me?

S. D. I did not so receive it, neither can I so impart it.

W. M. How will you dispose of it?

S. D. I will letter it, or syllable it.

W. M. Syllable it, and begin.

S. D. No, you begin.

W. M. No, begin you.

S. D. TU

W. M. BAL

S. D. CAIN.

W. M. TUBAL.

S. D. TUBALCAIN.

W. M. Right, brother Tubalcain, I greet you, arise from a square to a perpendicular, go and salute the junior and senior wardens, and satisfy them that you are an obligated master Mason. While the wardens are examining the candidate, the master returns to the east. The wardens say to the master, 'We are satisfied that brother ***** is an obligated master Mason.'

The worshipful master then says to the candidate, 'Brother, I now have the honor to present you with a lamb-skin, or white apron, as before, which I hope you will wear with credit to yourself, and satisfaction and advantage to the brethren. You will please carry it to the senior warden in the west, who will teach you how to wear it as a master Mason.'

The senior warden ties on the apron, and lets the flap fall down before, in its natural and common situation.

The candidate is conducted to the master, who says, 'Brother, I perceive you are clothed; it is of course necessary you should have tools to work with; I will now present you with the working tools of a master Mason, which are all the implements of Masonry indiscriminately, but more especially the trowel. The trowel is an instrument made use of by operative Masons to spread the cement, which unites a building into one common mass; but we as free and accepted Masons are taught to make use of it, for the more noble and glorious purpose of spreading the cement of brotherly love and affection, that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who can best work or best agree.' The master reads a charge to the candidate from the *Chart*, or *Monitor*, and directs the senior deacon to conduct him to the preparation room and invest him of what he has been divested, and return him to the lodge for further instruction.

As soon as the candidate has gone out, the lodge is called from labor to refreshment in the following manner, viz:

W. M. Brother senior, it is my order that this lodge be

called from labor to refreshment, and to be on again at the sound of the gavel.

S. W. Brother junior, it is the worshipful master's order that this lodge be called from labor to refreshment, and be on again at the sound of the gavel.

J. W. Brethren, it is our worshipful master's orders, &c.—gives three raps, and all the brethren leave their seats.

[It is the intention of the Masons to make the candidate believe on his return to the lodge, that he has received the whole of the degree.]

In the mean time, the candidate returns to the lodge, finds some drinking, some laughing and talking, and others preparing [as he supposes,] to go home. The members of the lodge immediately salute their new brother. One gives him the pass-grip, one the due-guard and sign, another asks him how he likes the degree, and if it was as long as he expected, &c.

The master takes his seat, unobserved by the candidate, and gives one rap with his gavel, when the brethren instantly resume their seats, and the candidate finds himself standing alone in the middle of the lodge; this sudden change in the movements of the brethren, often embarrasses him; he hardly knows how to dispose of himself; but is soon relieved by the master, who orders him to step to the east; and, taking up some masonic book, as though he was about to explain some emblem, says, 'Brother, you now suppose you are a master Mason, and are entitled to all our privileges; do you not?'

Can. [Generally says,] I do.

W. M. Well sir, it becomes my duty to inform you, that you are not a master Mason, neither do I know that you ever will be. You must now undergo one of the most trying scenes that human nature ever witnessed. You must travel a rough and rugged road, beset with dangers on every side, where you will meet with ruffians; you may meet with death! Such things have happened to some who have travelled this road before you. In your preceding degrees, you had a brother to pray for you, but in this you must pray for yourself; you will therefore suffer yourself to be again hood-winked, and go and kneel at the altar, where you can pray orally or mentally, as you please. When you get through praying, you can signify it by rising up.

The candidate is hood-winked, and conducted to the altar, where he kneels for prayer.*

* I have seen candidates here make great contortions in derision and mockery, to turn the solemnity of prayer into ridicule, and the master of the lodge

Masonry informs us, that the candidate here at the altar personates Hiram Abiff, in the sanctum sanctorum of Solomon's temple, where he usually went at high twelve, to offer up his prayers to the Deity, and draw designs upon his trestle-board; and that, on a certain day prior to the finishing of the temple, he was assaulted, as he left the place, by three ruffians, and cruelly murdered. The three ruffians stationed themselves at the east, west, and south gates of the temple.

In this manner, three of the Masons station themselves in the lodge. When the candidate rises from the altar, one of the brethren takes him by the arm, and leads him several times round the lodge. The master, senior and junior wardens, generally take the part of the three ruffians; and as the candidate comes near the junior warden's station, who represents *Jubela*, [the ruffian of the south gate of the temple,] he exclaims, Who comes here?

The room is dark, or the candidate hood-winked: the conductor answers, Our grand master Hiram Abiff.

'Our grand master Hiram Abiff!' exclaims the ruffian; 'he is the very man I wanted to see.' [Seizing the candidate by the throat, at the same time, and jerking him about with violence.] 'Give me the master Mason's word, or I will take your life.'

The conductor replies, I cannot give it now, but if you will wait till the temple is completed, if you are worthy, you shall then receive it, otherwise you cannot.

The ruffian says, Talk not to me of the temple's being completed; give it to me now—and gives the candidate a blow with the twenty-four inch gauge across the throat; on which he retreats to the west gate, where he is accosted by the second ruffian, *Jubelo*, with more violence, and on his refusal to comply with his request, he gives him a severe blow with the square, across his breast; on which he attempts to make his escape at the east gate, where he is accosted by the third ruffian, *Jubelum*, with still more violence; and refusing to comply with his request, the ruffian gives him a violent blow with the common gavel, on the forehead, which brings him to the floor. On which, one of the ruffians exclaims, 'What shall we do? we have killed our grand master, Hiram Abiff!' another answers, 'Let us carry him out at the east gate, and bury him in the rubbish, till low twelve; and then meet, and carry him a wes-

who was a professing Christian, stand indifferently for five minutes, and look on, and frequently shake his sides in silent laughter, to see how admirably the candidate performed his part of the ceremony.

terly course, and bury him.' The candidate is then taken up in a blanket, on which he fell,* and carried to a corner of the lodge, and covered up.

The ruffians now skulk around the lodge, and squat behind benches, or whatever they can crawl under. Now all is silent. Directly some brother raps twelve times on a tin pan, (imitating the town clock,) which is a signal for the ruffians to meet; who immediately leave their hiding places, and grope along, feeling their way, until they meet near the *body*, and salute each other, ruffian-like; they then uncover the body, [candidate] and *Jubela* observes, 'The body has not been discovered.'

Jubelo. No, all is safe!

Jubelum. We must bury our grand master immediately; for I perceive he begins to smell a little, already; and we shall be discovered! Take him up, and carry him to the brow of Mount Moria, where I have a grave dug for him.

The candidate is again taken up in the blanket, and carried round the lodge several times, and deposited on his back near the senior warden's in the west, [his feet to the east,] and covered up with chairs, benches, &c. &c. One of the ruffians observes, as they are about to leave him, Let us mark the grave with this sprig of cassia. [Sticks down a sprig of evergreen near the candidate's head.]

Jubelum then says, We will now endeavor to get a passage to Ethiopia.

Here all the brethren shuffle about the lodge, the master resumes his seat, [king Solomon is supposed to arrive at the temple at this juncture,] and calls to order, and asks the senior warden the cause of all that confusion:

S. W. Our grand master, Hiram Abiff, is missing; and there are no plans or designs laid down on the trestle-board for the crafts to pursue their labors.

Worshipful master, alias king Solomon, replies, Our grand master missing? our grand master has always been very punctual in his attendance. I fear he is indisposed. Assemble the crafts, and search in and about the temple, and see if he can be found.

They all shuffle about the floor for a while, when the master calls them to order, and asks the senior warden, What success? He answers, We cannot find our grand master, my lord.

* Four of the brethren generally hold a blanket to catch the candidate. [See plate 5, fig. 3.]

The master then orders the secretary to call the roll of workmen, and see whether any of them are missing.

The secretary calls the roll, and says, 'I have called the roll, my lord, and find that there are three missing, viz. *Jubela*, *Jubelo*, and *Jubelum*.

W. M. This brings to my mind a circumstance that took place this morning. Twelve fellow crafts, clothed in white gloves, and aprons, in token of their innocence, came to me and confessed that they twelve, with three others, had conspired to extort the master Mason's word from their grand master, Hiram Abiff, and in case of refusal, to take his life; they twelve had recanted, but feared the other three had been base enough to carry their atrocious designs into execution.

Worshipful master then ordered twelve fellow crafts to be drawn from the bands of the workmen, clothed in white gloves and aprons, in token of their innocence, and sent three east, three west, three north, and three south, in search of the ruffians, and if found, to bring them forward.

Here the Masons all shuffle about the floor, and fall in with a reputed traveller, when those who travel a westerly direction accost him thus, 'Old man, have you seen any travellers passing this way.'

Old Man. Yes, as I was down near the coast of Joppa this morning; I saw three, from their dress and appearance suppose them to be men of Tyre, and workmen from the Temple; they sought a passage to Ethiopia, but could not obtain one, in consequence of an embargo recently laid on all the shipping; they returned into the country.

Worshipful master now calls to order, and inquires, 'What tidings, brethren?' one replies, 'None from the east,' another, 'None from the south,' and one exclaims in a loud voice, 'Tidings from the west, worshipful.'

Worshipful master says, 'What tidings from the west?'

He answers, 'As we three fellow crafts, were steering a westerly course, we fell in with a way-faring man, who informed us he saw three men that morning down near the coast of Joppa, from their dress and appearance supposed them to be men of Tyre, workmen from the Temple; they sought a passage to Ethiopia, but could not procure one in consequence of an embargo which had been recently laid on all the shipping; they returned back into the country.'

Worshipful master observes, 'I had this embargo laid, to prevent the ruffians from making their escape,' and adds, 'you will go and search again, and search till you find them, if possible, and if they are not found, the twelve who confessed,

shall be considered as the murderers and suffer accordingly. The members all start again and shuffle about awhile, until one, under the pretence of being much fatigued with travelling, seats himself on the floor near the candidate's head, and as he rises, catches hold of the bush that was stuck there: he immediately stamps his foot three times in a violent manner, and exclaims, Companions assemble; his other two colleagues join him, he states to them that a very singular circumstance had just taken place, that he on rising from his seat caught hold of that sprig of cassia, and drew it out of the ground; and on examination he found it had lately been broken off, and stuck there; one observes, 'This looks like a grave,' feeling round the candidate's head. While they are ruminating, the three reputed ruffians, who are seated in a private corner near the candidate, are heard to exclaim in the following manner:

First Jubela. O that my throat had been cut across, from ear to ear, my tongue torn out, and my body buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the death of so good a man as our grand master Hiram Abiff.

Second Jubelo. O that my left breast had been torn open, and my heart and vitals taken from thence, and thrown over my left shoulder, carried into the valley of Jehoshaphat, and there become a prey to the wild beasts of the field, and the vultures of the air, ere I had conspired the death of so good a man as our grand master Hiram Abiff.

Third Jubelum. O that my body had been severed in two in the midst and divided to the north and south, my bowels burnt to ashes in the centre, and the ashes scattered by the four winds of heaven, that there might not the least track or trace of remembrance remain among men or Masons of so vile a wretch as I am; ah! Jubela, Jubelo, it was I that struck him harder than you both; it was I that gave him the fatal blow; it was I that killed him.

The three fellow crafts who stood by the candidate all this time listening to the ruffians, whose voices they recognized, says one to the other, 'What shall we do? there are three of them, and there are only three of us.' One in reply says, 'Our cause is good, let us seize them;' on which they rush forward, seize them, and take them to the master, who inquires, 'What tidings from the east?' One of them replies as follows: 'Worshipful, as we three fellow crafts were steering a due east course, I becoming more weary than the rest, sat down on the

brow of mount Moria, to rest and refresh myself, and as I was rising, I accidentally caught hold of a sprig of cassia, which easily giving way, excited my curiosity; upon this, I hailed my companions, and while we were contemplating on the novelty of the scene, we heard the voice of three ruffians crying from a clift of the rock near by; we discovered them to be *Jubela*, *Jubelo* and *Jubelum*; we rushed upon, seized and bound them, and have brought them before you, and wait your further orders.

Worshipful master then rising says, 'Jubela, you are suspected and accused of being accessary to the death of our grand master Hiram Abiff. Are you guilty, or not guilty?'

Jubela. Guilty, my lord.

W. M. Vile and impious wretch, hold up your head and hear your sentence. It is my order that you be taken without the walls of the Temple, and there have your throat cut across from ear to ear, your tongue torn out by the roots, your body buried in the rough sands of the sea, where the tide ebbs and flows twice in twenty-four hours.

W. M. Jubelo, are you guilty, or not guilty?

Jubelo. Guilty, my lord.

W. M. Vile and impious wretch, hold up your head and hear your sentence. It is my order that you be taken without the gates of the Temple, and there have your left breast torn open, your heart and vitals taken from thence and thrown over your left shoulder, and carried to the valley of Jehoshaphat, and there to become a prey to the wild beasts of the field, and vultures of the air.

W. M. Jubelum, are you guilty, or not guilty?

Jubelum. Guilty, my lord.

W. M. Vile and impious wretch, hold up your head, and hear your sentence. It is my order that you be taken without the walls of the Temple, and there have your body severed in two, and divided to the north and south, your bowels burnt to ashes in the centre, and scattered to the four winds of heaven. Brother senior, you will see that these penalties are executed.

The senior takes the three ruffians, and drags them out into the preparation room with some violence, where they stamp and groan a few minutes, and the senior returns, and says, Worshipful master, the penalties of their several obligations have been duly executed upon them.

Worshipful master then says, 'It is my order that you go in search of the body of our grand master Hiram Abiff: it is my

opinion, he is buried near where you arrested the three ruffians, on the brow of *mount Moria*.'

All the brethren shuffle about the room, until they come near the candidate, when one observes, 'Here is something that looks like a grave; let us dig down and see.' They then lay hold of the candidate, and begin to unroll the blanket until they come to the body, when they all start back, (and at the same time, each extends his hand, the palm directly towards the candidate, as though they would guard their nostrils from the offensive smell, with the head and face turned a little on one side,) when one observes, 'We will go back to the Temple, and inform king Solomon of our discovery.'

The worshipful master hearing them approach, inquires 'What tidings from *mount Moria*,' when one of them replies, 'Worshipful, we have found the grave of our grand master Hiram Abiff. It is situated due east, near the brow of *mount Moria*: we dug down six feet perpendicularly till we came to the body, and involuntarily raised our hands in this position, [See plate 4, fig. 4.] to guard our nostrils from the effluvia, rising from the body; we searched on and about the body for the master Mason's word, or a key to it, but could not find it; we discovered a faint resemblance of the letter G marked on the left breast.'

The master then says to the senior warden, 'You will summon twelve fellow crafts, and go with me to the grave, in order to raise our grand master.'

The senior announces the orders of the grand master Solomon, and all shuffle about the room, as before; as the master approaches the candidate, (or grave of Hiram Abiff,) the twelve fellow crafts form a circle, and kneel.

The master, standing, says, 'Let us pray.' The following prayer is recited:

'Thou, O God, knowest our downsit-ting and uprising, and understandest our thoughts afar off; shield and defend us from the evil intention of our enemies, and support us under the trials and afflictions we are destined to endure, while travelling through this vale of tears. Man that is born of woman, is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds, that he cannot pass. Turn from him, that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man

giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and dryeth up, so man lieth down, and riseth not again, till the heavens shall be no more. Yet, O Lord, have compassion on the children of thy creation; administer unto them comfort in time of trouble, and save them with an everlasting salvation. Amen. So mote it be.'

They then all rise, and the master directs one to search the body of the corpse, to see if the master's word is on or about it; he examines, and reports that it is not on the body. The master and brethren then all give the grand hailing sign, and say, 'O Lord, my God, I fear the master's word is for ever lost.' He then orders one of the fellow crafts to raise the body of our grand master by the entered apprentice's grip. He takes the candidate by the entered apprentice's grip, and pulls so as to raise the body partly up, and lets slip his hold, and says, 'Worshipful king Solomon, the body cannot be raised by the entered apprentice's grip; the skin slips from the flesh.'

The master at this intelligence, and all the brethren imitating as one, give the grand hailing sign of distress, of a master Mason; [See plate 4, fig. 5,] and at the same time, exclaim aloud, 'O Lord, my God, I fear the master Mason's word is for ever lost.' The master then orders one of the fellow crafts to raise the body, by the fellow craft's grip. He takes hold of the candidate by the fellow craft's grip, pulls the candidate partly up, lets him fall back, and says, 'Worshipful master, the body cannot be raised by the fellow craft's grip; the flesh cleaves from the bone.' All raise their hands, and exclaim, 'O Lord, my God, I fear the master's word is for ever lost; was there no help for the widow's son?'

The master then says, 'I shall now raise the body of our grand master by the lion's grip, the strong grip of a master Mason; and as the master's word is now lost, the first word spoken after the body is raised, shall be a substitute for the master's word, until future generations shall find out the right.' [Some brother now whispers to the candidate to keep himself stiff, when he is raised.]

The master takes him by the master's grip, and bracing his right foot against the candidate, by a strong pull, raises him upon the five points of fellowship.

This is done by putting the inside of your right foot to the inside of the right foot of the person to whom you are going to give the word, the inside of your knee to his, laying your breast against his, your left hands on the back of each other, and your mouths to each other's right ear; in which position

alone, you are permitted to give the master's word, which is, *Mah-hah-bone*. [See plate 5, fig. 1.]

The master's grip is given by taking hold of each other's right hand, and sticking the nails of each of your fingers into the joint of the other's wrist; [See plate 5, fig. 2.] where it unites with the hand. In this position, the candidate is raised, he keeping his whole body stiff, as though dead. The master, in raising him, is assisted by some of the brethren, who take hold of the candidate, by the arms and shoulders. As soon as he is raised to his feet, they step back, and the master whispers the word, *Mah-hah-bone*, in his ear, and causes the candidate to repeat it, telling him that he must never give it in any other manner than that in which he received it. He is told that *Mah-hah-bone* signifies marrow in the bone; they then separate, and the master makes the following explanation, respecting the five points of fellowship.

Brother, *foot to foot* teaches you, that you should, whenever asked, go on a brother's errand, even if you should have to go barefoot and barehead. *Knee to knee*, that you should always remember a master Mason in your devotions to Almighty God. *Breast to breast*, that you should keep the master Mason's secrets, when given to you in charge, as such, as secure and inviolable in your breast, as they were in his own, before communicated to you. *Hand to bark*, that you will not speak evil of a master Mason behind his back, nor before his face. *Mouth to ear*, that you will give a brother master Mason due and timely notice of all approaching danger. The candidate is instructed in the signs, and receives a charge, which is read from some masonic author, and is told he has taken the third step in Masonry, and is entitled to a seat in any master's lodge.

The master then says to the candidate, 'Brother, you have this evening represented one of the greatest men that ever lived. It was our grand master, Hiram Abiff, who was murdered in the temple, just before it was completed, as you this evening have represented, in the latter part of this degree.' The candidate takes his seat. The lecture of this degree is merely a recapitulation of the ceremonies, or work. The lodge is closed in the same way that the first, or entered apprentice's lodge is.

NOTE.—The following questions are often put to test the *Orthodoxy* of master Masons, when visiting a strange lodge. Q. *From what? by what on what? and to what, was you raised to the sublime degree of a master Mason?* A. I was raised *from a dead level, by the lion's grip, on the five points of fellowship, to a living perpendicular.*



MARK MASTER'S DEGREE.

The rules of Masonry require that there should be at least eight members present, whenever they open on this degree, for lodge business, viz : the right worshipful master, senior warden, junior warden, secretary, treasurer, senior deacon, junior deacon, and master, senior and junior overseer.

The officers and brethren are assembled, and seated, as in plate No. 5.

Right worshipful master gives one rap with his gavel, saying, Brethren, I am about to open a lodge of mark master Masons in this place, for the dispatch of business. I will thank you for your attention and assistance. If there is any person present who has not taken this degree, he is requested to retire.

Right worshipful master then says, Brother senior warden, are you satisfied that all present are mark master Masons?

Senior warden says, Right worshipful master, I wish the pass-word might be sent round the lodge.

This is done to detect 'impostors' among themselves; that is, to exclude those of a lower degree, who sometimes stay, in order to ascertain the mode by which they discover the 'Intruder;' which is by sending round the deacons for the pass-words, as in the fellow craft's degree. The word is *Joppa*.

The right worshipful master then gives one rap with his gavel, and says, Brother junior deacon, the first care of congregated Masons?

J. D. [Rises on his feet, at the same time giving a sign, says,] To see the lodge tyled, worshipful. [See plate 7, fig. 3.]

R. W. M. Perform that part of your duty, and inform the tyler that we are about to open a lodge of mark master Masons in this place for the dispatch of business; and direct him to tyle accordingly.

The junior deacon then walks very quick to the door, and stations the tyler on the outside of it, with a drawn sword in

his hand, whispers the order of the right worshipful master in his ear, closes the door, and gives, twice, two distinct knocks, on the inside, which are answered in like manner by the tyler, on the outside. The junior deacon then gives one rap, which is answered in like manner, returns to his station in the lodge, and says, We are tyled, right worshipful.

R. W. M. How tyled?

J. D. With secrecy and brotherly love: also by a brother of this degree, without the door, with a drawn sword in his hand.

R. W. M. His duty there?

J. D. To keep off all cowans and eaves-droppers, to see that none pass or repass, but such as are duly qualified, and have permission from the chair.

R. W. M. Let us be clothed, brethren.

Here all the officers and members of the lodge put on their aprons and jewels, and resume their seats as before.

The right worshipful master then gives two raps, with his gavel, which brings all the subordinate officers on their feet; and each standing in his place, recites his duty in his turn, as follows:

R. W. M. The junior overseer's station in the lodge?

J. O. At the south gate.

R. W. M. Your duty there, brother junior?

J. O. To inspect all materials brought up for the building of the temple: and, if approved, pass them on to the senior overseer, at the west gate, for further inspection.

R. W. M. The senior overseer's place in the lodge?

S. O. At the west gate.

R. W. M. Your business there, brother senior overseer?

S. O. To inspect all materials brought up for the building of the temple: and, if approved, pass them on to the master overseer, at the east gate, for further inspection.

R. W. M. The master overseer's place in the lodge?

M. O. At the east gate.

R. W. M. Your business there, brother master overseer?

M. O. To preside at the inspection of all materials brought up for the building of the temple, and if disapproved, to call a council of my brother overseers.

R. W. M. The junior deacon's place in the lodge?

J. D. At the right, in front of the senior warden.

R. W. M. Your duty there, brother junior?

J. D. To carry messages from the senior warden in the west, to the junior warden in the south; and elsewhere about the lodge, as he may direct.

R. W. M. The senior deacon's place in the lodge?

S. D. At the right, in front of the right worshipful master in the east.

R. W. M. Your duty there, brother senior?

S. D. To carry messages from the right worshipful master in the east, to the senior warden in the west, and elsewhere about the lodge, as he may direct. To assist in the preparation and initiation of candidates, and to welcome and clothe all visiting brethren.

R. W. M. The secretary's station in the lodge?

Sec. At the left hand of the right worshipful master in the east.

R. W. M. Your duty there, brother secretary?

Sec. To record the doings of the lodge, collect all money, pay it over to the treasurer, and keep a true and correct account of the same.

R. W. M. The treasurer's station in the lodge?

Treas. At the right hand of the right worshipful master in the east.

R. W. M. Your duty there, brother treasurer?

Treas. To receive all money from the hands of the secretary, to keep a true and correct account of the same, and pay it out by order of the right worshipful master, with the consent of the brethren.

R. W. M. The junior warden's place in the lodge?

J. W. In the south, right worshipful.

R. W. M. Your duty there, brother junior?

J. W. As the sun is in the south at high twelve, which is the glory and beauty of the day, so stands the junior warden in the south, to call the craft from labor to refreshment, and from refreshment to labor, that the right worshipful master may have profit and pleasure thereby.

R. W. M. The senior warden's place in the lodge?

S. W. In the west, right worshipful.

R. W. M. Your duty there, brother senior?

S. W. As the sun sets in the west, to close the day, so stands the senior warden in the west, to assist the right worshipful master, in opening and closing his lodge, pay the craft their wages, if any be due, and see that none go away dissatisfied; harmony being the strength and support of all institutions; but more especially of ours.

R. W. M. The right worshipful master's station in the lodge?

S. W. In the east, right worshipful.

R. W. M. His duty there, brother senior?

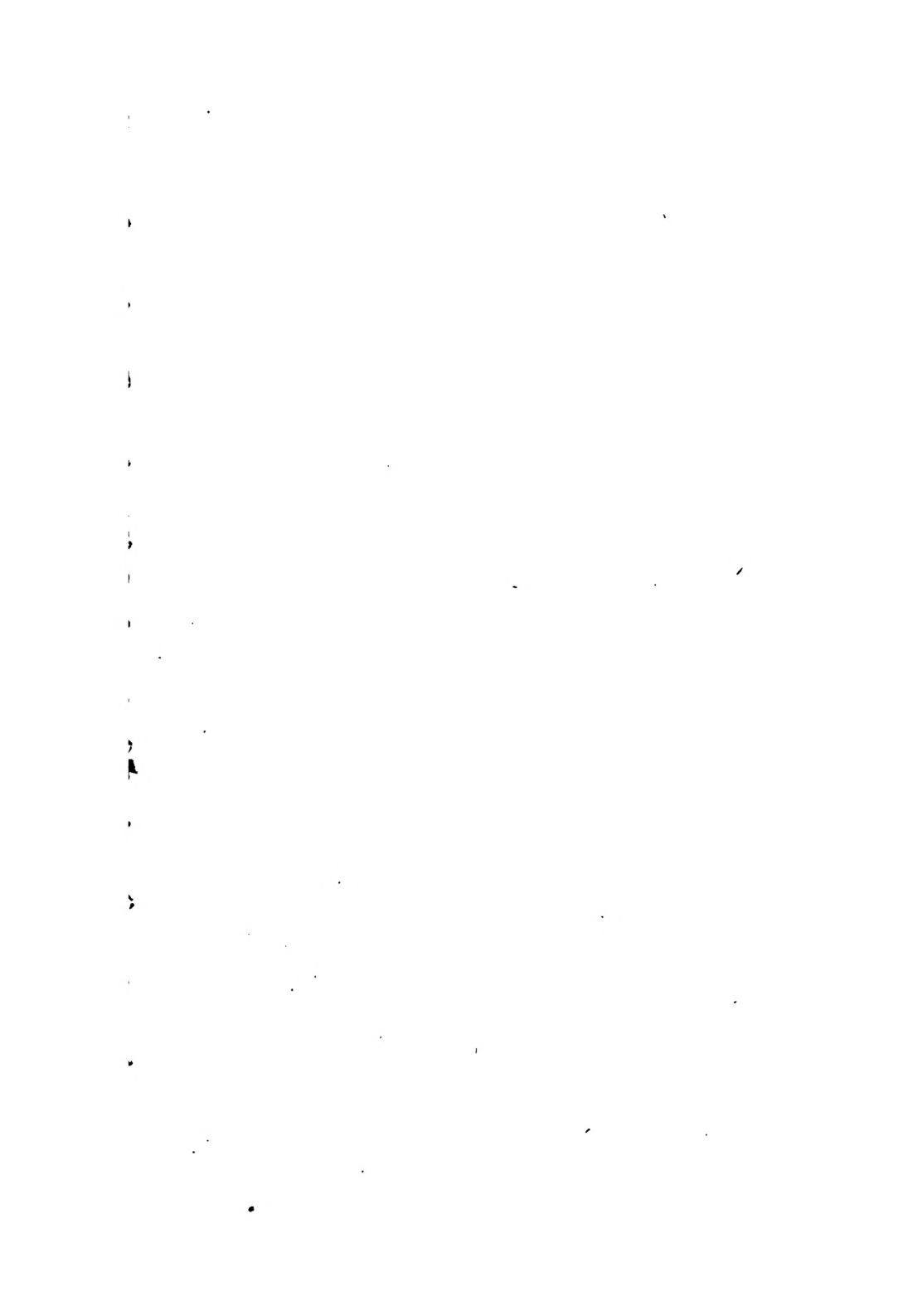
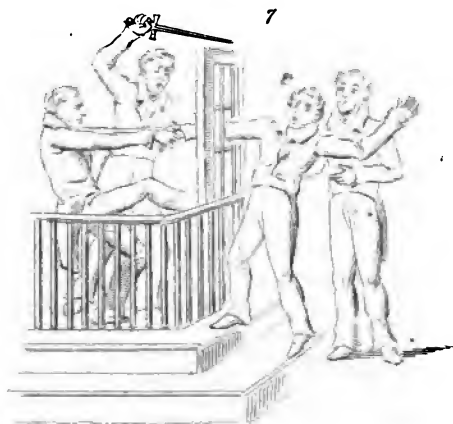
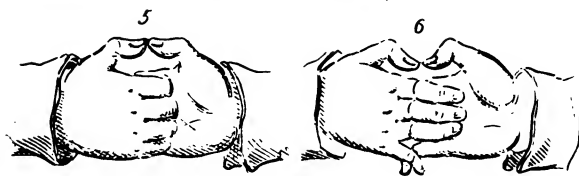
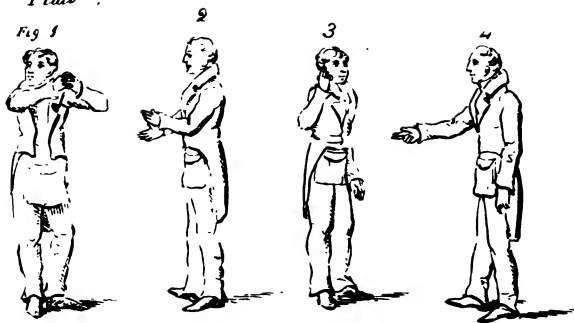


Plate :

Fig 1



S. W. As the sun rises in the east, to open and adorn the day, so rises* the right worshipful master in the east, to open and adorn his lodge, and set the craft to work with proper instructions for their labor.

R. W. M. After that manner so do I. It is my will and pleasure that the lodge of mark master Masons be opened in this place, for the dispatch of business. Brother senior, you will please communicate the same to the junior warden in the south, that the brethren may have due and timely notice thereof.

S. W. [Addressing the junior warden.] Brother junior, it is the right worshipful master's order, that a lodge of mark master Masons be opened in this place for the dispatch of business. You will please inform the brethren thereof.

J. W. Gives three raps with his gavel, and says, Brethren, it is our right worshipful master's order, that a lodge of mark master Masons be opened in this place for the dispatch of business. You are ordered to take due notice thereof, and govern yourselves accordingly.

Right worshipful master then says, Attend to the signs, brethren.

The signs are given from the entered apprentice to mark master, inclusive. Those of the three preceding degrees are given as before described. The first sign of a mark master is thus. [See plate 7, fig. 1.]

It is given by interlacing the fingers upon the right hip, as though you held a heavy weight there; then with a quick motion bring them to the left side of the neck, with the palms of the hands upon the shoulder. This is called '*Heave over*,' and alludes to the *rejection* of the *key stone*, [hereafter described.] Then disengage the fingers, drop the right hand to the right hip, at the same time bring down the left hand, edgewise, upon the wrist of the right; the right hand open horizontally, the left, perpendicularly. [See plate 7, fig. 2.]

This alludes to the *penalty* of the obligation, and also to that of an impostor, which is, to have his right hand struck off.

The third sign—Extend the arm downwards on the right side, the last two fingers of the hand clenched, the first two and thumb open, parallel with each other, about one inch apart. It alludes to the manner the candidate is directed to carry the key stone.

The fourth sign [See plate 7. fig. 3.] raise the right hand to

* At these words, the right worshipful master rises.

the right ear, holding the thumb and two first fingers open, as in the preceding sign, with a circular motion of the hand, the fingers pass round the ear, as though you were combing back your ear-lock, so that the ear passes between the two fingers, and thumb, the hand is then dropped by the side. This sign alludes to a *penalty* of the obligation, to have the ear smote off.

The fifth sign is made by extending the right arm at full length, the thumb and two first fingers open, about one inch apart, the two last fingers clenched, palm of the hand up. It alludes to the manner that a mark master is taught to '*receive wages*.' [See plate 7, fig. 4.]

Right worshipful master, then takes off his hat, and reads the following charge from *Cross's Chart*, page 43.

'Wherefore, brethren, lay aside all malice and guile, and hypocrisies, and envies, and all evil speaking. If so be, ye have tasted that the Lord is gracious; to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also, as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God.'

'Brethren, this is the will of God, that with well-doing ye put to silence the ignorance of foolish men. As free, and not as using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men, love the brotherhood, fear God.'

The right worshipful master then gives two raps with his gavel; senior warden two, and junior warden two, which are repeated again by right worshipful master, and wardens.

Right worshipful master then says, 'I now declare this lodge of mark master Masons opened in due and ancient form, and hereby forbid all improper conduct whereby this lodge may be disturbed, under no less penalty than the by-laws, or a majority of the lodge may see fit to inflict.' Then gives one rap with his gavel, which seats all the brethren, and says, 'Brother junior deacon, inform the tyler the lodge is open.'

Junior deacon informs the tyler, and returns to his seat.

The lodge being opened and ready for business, the right worshipful master directs the secretary to read the minutes of the last meeting, which generally brings to view the business of the present. If there are any candidates to be brought forward, that is generally the first business. A master Mason wishing for further light in Masonry, sends a petition to the chapter, and requests to be advanced to the honorary degree of mark master Mason; if there is no serious objection to the petition, it is entered on the minutes, and a committee of several appointed to

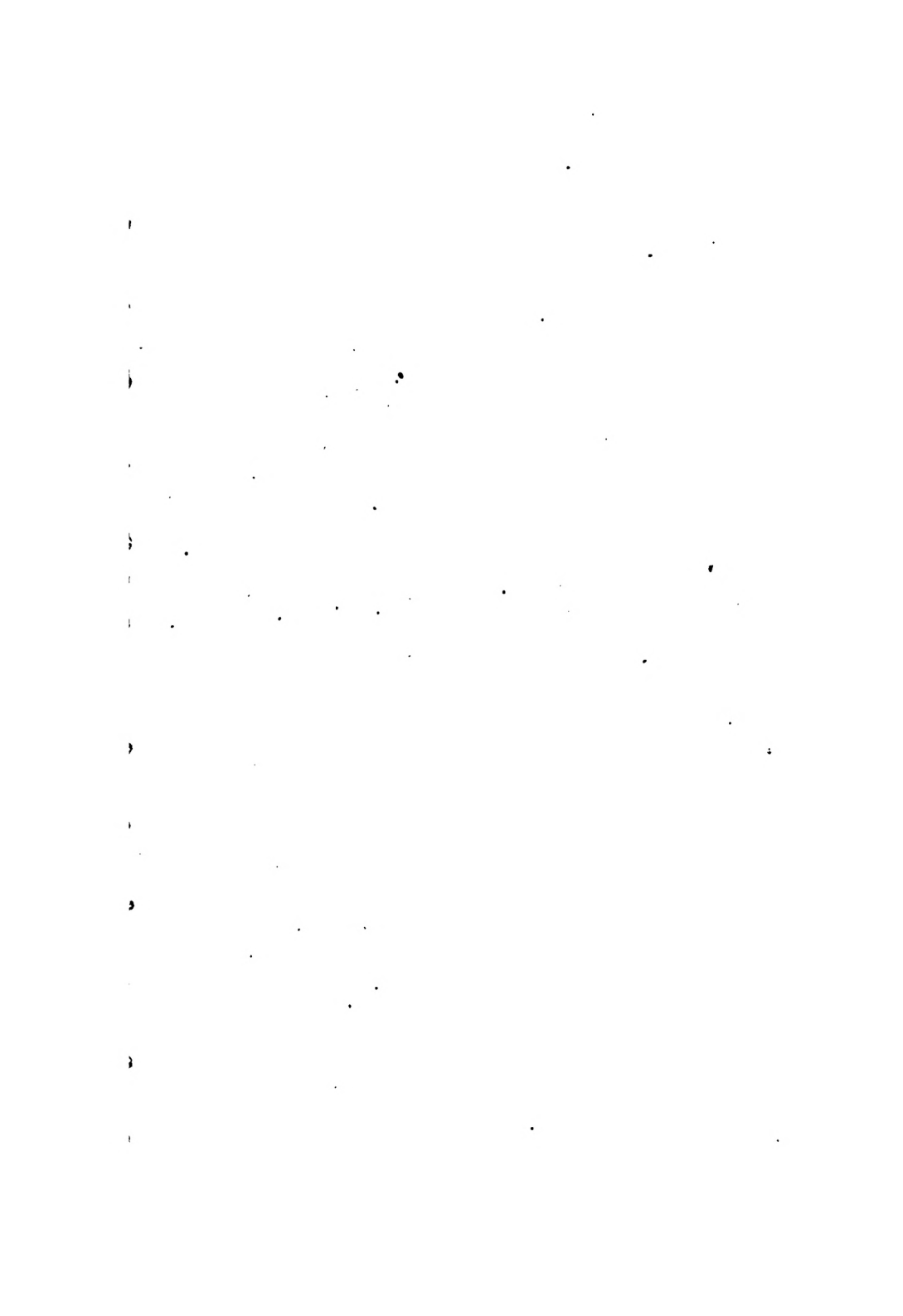


Plate 11

Fig 1



2



3



inquire into his character, and report to the next regular communication. At that time, if the committee report in his favor, and no serious objection is made against him otherwise, a motion is made that the ballot pass: if carried, the senior deacon passes the ballot-box, the same as in the preceding degrees.

The senior deacon who prepares and conducts the candidate in the first part of the ceremonies, passes out of the lodge into the adjoining room, where the candidate is in waiting, pulls off his coat, and rolls up his shirt sleeves to the shoulder, and directs the candidate to do the same; he then takes in his right hand a small block of white marble about four inches square, and six inches long, weighing about eleven pounds, holding it between the thumb and two first fingers, the other fingers clenched, the arm extended down; the candidate is furnished with a key stone, of the same material, and weight, which he is directed to carry in like manner; the door is then opened without ceremony, and the conductor enters, about three paces in advance of the candidate, and walks four times round the lodge, and halts at the junior overseer's station at the south gate, where the conductor gives four raps with his heel on the floor.

J. O. Who comes here?

Con. A craftsman from the quarries, bringing up work for inspection.

J. O. Have you a specimen of your work?

Con. I have.

J. O. Present it.

The conductor presents his stone to the junior overseer, who applies his small trying square to its different angles, and they agreeing with the angles of the square, he says, 'This is good work—square work—just such work as is wanted for the building;' returning the block to the conductor, 'You will pass on to the senior overseer at the west gate, for further inspection.' Conductor passes a few steps, and halts until the candidate has been examined. Candidate comes up to junior overseer in imitation of his conductor, and gives four raps.

J. O. Who comes here?

Can. A craftsman from the quarries, bringing up work for inspection.

J. O. Have you a specimen of your work?

Can. I have.

J. O. Present it. Candidate presents the key stone. Junior overseer applies his square to it, and finding it does not fit, says, 'This is a curious wrought stone indeed; it is neither oblong or square; square work is only such as we have orders to receive,

neither has it the mark of any of the craft upon it. Is that your mark?' pointing to the letters on the key stone.

Candidate replies, 'It is not.'

J. O. Owing to its singular form and beauty, I feel unwilling to reject it; you will pass on to the senior overseer at the west gate for further inspection, [where the same questions are asked and answers returned as before. Senior overseer directs them to the master overseer at the east gate, who, after examining the stone of the conductor as before, says,] This is good work—square work—just such work as is wanted for the building, you are entitled to your wages, pass on.' Conductor passes and takes his seat.

Candidate comes up, presents his key stone as before.

Master overseer applies his square to it, and says, 'This is a curious wrought stone,' &c.—looks sternly at the candidate, and orders him to stand aside, stamps on the floor four times with his foot, which brings up the other two overseers.

M. O. Brother junior overseer, did you suffer this work to pass your inspection?

J. O. I did: I observed to the young craftsman, at the time, the stone was not such as we had orders to receive; but owing to its singular form and beauty, I felt unwilling to reject it, and suffered it to pass to the senior overseer at the west gate.

S. O. I made the same observations, to the young craftsman, and for the same reason permitted it to pass to the master overseer at the east gate.

M. O. Why, you see the stone is neither oblong or square, neither has it the *mark* of any of the craft upon it. Do you know this mark, that is upon it?

J. O. I do not.

S. O. Neither do I.

M. O. What shall we do with it?

J. O. I propose we heave it over among the rubbish.

S. O. I second that motion.

M. O. Agreed: it shall be done.

The master and senior overseer take up the key stone, and swinging it four times back and forth between them, the fourth time the junior overseer catches it over the left shoulder of the master overseer (in imitation of the *sign* of '*heave over*,') and throws it aside. At this moment all the brethren begin to shuffle around the room, leaving their seats.

The right worshipful master gives one rap with his gavel, and says, 'What is the cause of this disturbance among the workmen?'

S. W. It is the sixth hour of the sixth day of the week, and the craft are impatient to receive their wages.

R. W. M. Brother senior warden, it is my order that you assemble the craft, and march in procession to the office of the senior grand warden, to receive wages. The members form 'two and two, (candidate behind,) and march round the lodge, singing the following song to the tune of 'God save the king.'

SONG.

Mark masters, all appear
Before the chief overseer,
In concert move :
Let him your work inspect,
For the chief architect,
If there is no defect,
He will approve.

Those who have passed the square,
For your rewards prepare,
Join heart in hand ;
Each with his mark in view,
March with the just and true,
Wages to you are due,
At your command.

As they finish the second verse, each brother walks up in his turn to the senior warden who stands behind a *lattice window*, and thrusts his hand through the hole in the window, receives *his penny*, withdraws his hand, and passes on, and so on, until the candidate, who comes last, puts his hand through, for *his penny*. The senior warden seizes his hand, and bracing his foot against the window, draws the candidate's arm through to the shoulder, and exclaims vehemently, 'An impostor ! an impostor !' a third person exclaims, '*Strike off his hand,*' and at the same time runs up with a drawn sword to give the blow. [See plate 7, fig. 7.] The conductor now intercedes for the candidate, and says, 'Spare him, spare him: he is not an impostor ; I know him to be a craftsman ; I have wrought with him in the quarries.'

S. W. He is an impostor, for he has attempted to receive wages without being able to give the *token*, and the penalty must be inflicted.

Con. If you will release him, I will take him to our right worshipful master, and state his case to him, and if the penalty must be inflicted, I will see it duly executed.

S. W. On those conditions I will release him, providing he can satisfy me, he is a fellow craft Mason.

The candidate now withdraws his arm, and gives the sign of a fellow craft Mason. All the members of the lodge are

seated, and the conductor takes the candidate to the right worshipful master, and says, 'Right worshipful, this young craftsman has been detected as an impostor, at the office of the senior grand warden, in attempting to receive wages without being able to give the *token*.'

The right worshipful master looking sternly at the candidate says, 'Are you a fellow craft Mason?'

Can. I am.

R. W. M. Give me a sign of a fellow craft Mason?

Candidate gives a sign.

R. W. M. [To conductor.] He is a fellow craft Mason. [To candidate.] You have attempted to receive wages without being able to give the token—I am astonished, that so *bright* a looking young craftsman as you are should thus attempt to impose upon the craft. Such conduct requires severe punishment. The penalty you have incurred is to have your right hand struck off.—Have you ever been taught how to receive wages?

Can. I have not.

R. W. M. Ah, this in a measure serves to mitigate your crime.—If you are instructed how to receive wages, will you do better for the future?

Can. I will.

R. W. M. On account of your youth and inexperience, the penalty is remitted. Brother senior deacon, you will take this young craftsman, and give him a severe reprimand, and take him with you to the quarries, and there teach him how to bring up a regular wrought stone.

The senior deacon steps up and takes the candidate by the collar, and says, 'Young man, it appears you have come up here this evening to impose upon us; *first*, by presenting work which was not fit for the building, and then by claiming wages when there was not a farthing your due. Your work was not approved; you are not entitled to any wages, and had it not been for my timely interference, you would have lost your right hand, if not your life. Let this be a striking lesson to you, never to attempt to impose upon the craft hereafter. But go with me to the quarries, and there exhibit some specimens of your skill and industry; and if your work is approved, you shall be taught how to receive wages in a proper manner. Come, I say, go with me.' Shakes the candidate severely and hurries him off into the preparation room.

Senior deacon returns to his seat in the lodge, and junior deacon prepares the candidate for the degree, by divesting him of his outward apparel, and all money and valuables, his breast

bare, and a *cable-tow* four times round his body : in which condition he is conducted to the door, and gives four distinct knocks ; upon the hearing of which, the senior deacon says, ' Right worshipful, while we are peaceably at work on the fourth degree of Masonry, the door of our lodge appears to be alarmed.'

R. W. M. Brother senior, attend to the cause of that alarm.

The senior deacon then steps to the door, and answers the alarm by four knocks ; then each gives one ; the door is then partly opened, and the senior deacon asks, ' Who comes there ?'

J. D. A worthy brother, who has been regularly initiated as an entered apprentice Mason, served a proper time as such, passed to the degree of a fellow craft, raised to the sublime degree of a master Mason ; and now wishes for further light in Masonry, by being advanced to the more honorable degree of mark master Mason.

S. D. Is it of his own free will and accord, he makes this request ?

J. D. It is.

S. D. Is he duly and truly prepared ?

J. D. He is.

S. D. Has he wrought in the quarries, and exhibited specimens of his skill in the preceding degrees ?

J. D. He has.

S. D. By what further right or benefit does he expect to obtain this favor ?

J. D. By the benefit of a pass-word.

S. D. Has he a pass-word ?

J. D. He has it not : but I have it for him.

S. D. Give it me.

J. D. [Whispers in his ear] Joppa.

S. D. The pass-word is right. You will let him wait until the right worshipful master is made acquainted with his request, and his answer returned.

Senior deacon returns to the right worshipful master, where the same questions are asked, and answers returned, as at the door.

The right worshipful master then says, ' Since he comes endowed with the necessary qualifications, let him enter, in the name of the Lord, and take heed on what he enters.'

The door is then opened, the candidate enters, the junior deacon steps behind him, takes hold of his arms, draws them back, and holds them firmly behind.

The senior deacon steps up to the candidate, and exhibits to

him an engraving chisel, and mallet, and says, 'Brother, it becomes my duty to place a mark upon you, which you will probably carry to your grave.

'As an entered apprentice Mason, you were received upon the point of the compasses, pressing your naked left breast; as a fellow craft Mason, you were received upon the angle of a square, pressing your naked right breast: as a master Mason, you were received upon both points of the compasses, extending from your naked left to right breast. They were then explained to you. The chisel and mallet [at the same time placing the edge of the chisel against his breast] are instruments used by operative Masons to *hew, cut, carve, and indent* their work: but we, as free and accepted Masons, make use of them for a more noble and glorious purpose. We use them to *hew, cut, carve, and indent* the mind. And as a mark master Mason, *we receive* you upon the edge of the indenting chisel, and under the pressure of the mallet.' As he pronounces the last words, he braces his feet, raises his mallet, and makes two or three false motions, and gives a violent blow upon the head of the chisel; throws down mallet and chisel, takes hold of the cable-tow, and says to candidate, 'Follow me.'

They walk four times round the lodge, and each time as he passes the station of the master, senior and junior wardens, they each give one loud rap with their mallet. The master in the mean time, reads the following passages of scripture:

PSALM cxviii. 22. The stone which the builders refused, is become the head stone of the corner.

MATT. xxi. 42. Did ye never read in the scriptures, The stone which the builders rejected, is become the head of the corner?

MARK xii. 10. And have you not read this scripture, The stone which the builders rejected, is become the head of the corner?

LUKE xx. 17. What is this, then, that is written, The stone which the builders rejected, is become the head of the corner.

The reading is so timed, as to be completed just as the candidate arrives at the junior warden's post; who gives an alarm of four knocks, and the same questions are asked, and answers returned, as at the door.

Junior warden directs him to the senior warden in the west, where the same questions are asked, and like answers returned as before.

Senior warden directs them to the right worshipful master in the east, who asks the same questions, and where the same answers are returned.

The right worshipful master orders the candidate to be conducted back to the senior warden in the west; by him to be taught to approach the east, by four upright, regular steps, his feet forming a square, and body erect at the altar. The candidate then kneels, and receives the obligation, as follows :

I, A. B., of my own free will and accord, in presence of Almighty God, and this right worshipful lodge of mark master Masons, do hereby and hereon, in addition to my former obligations, most solemnly and sincerely promise and swear, that I will not give the secrets of a mark master Mason to any of an inferior degree, nor to any person in the known world, except it be to a true and lawful brother, or brethren of this degree : and not unto him or unto them whom I shall hear so to be, but unto him, and them only, whom I shall find so to be, after strict trial, due examination, or lawful information given.

Furthermore, do I promise and swear, that I will support the constitution of the general grand royal arch chapter of the United States of America ; also of the grand royal arch chapter of this State, under which this lodge is held, and to conform to all the by-laws, rules, and regulations of this, or any other lodge of mark master Masons, of which I may hereafter become a member.

Furthermore, do I promise and swear, that I will obey all regular signs, and summons, given, handed, sent, or thrown to me, from the hand of a brother mark master Mason, or from the body of a just and legally constituted lodge of such ; provided it be within the length of my cable-tow.

Furthermore, do I promise and swear, that I will not wrong this lodge, or a brother of this degree, to the value of his wages, or one penny, myself, knowingly, nor suffer it to be done by others, if in my power to prevent it.

I furthermore promise and swear, that I will not sell, or exchange my mark, which I shall hereafter choose, after it has been recorded in the book of marks, for any mark, unless it be for a dead mark, or one of an older date ; nor pledge it a second time, until it has been redeemed from its former pledge.

I furthermore promise and swear, that I will receive a brother mark master Mason's mark as a pledge, and grant him his request, if in my power ; if it is not, I will return him his mark, with the price thereof ; which is a half Jewish shekel of silver, equal in value to the fourth part of a dollar. To all of which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind, in me, to keep and perform the same : binding myself under no less penalty, than to have my right ear smote off, that I may for ever be unable to hear

the word; and my right hand chopped off, that I could no longer feel the grip, if I should ever violate any part of this my solemn oath, or obligation, of a mark master Mason. So help me God, and make me steadfast to keep and perform the same.'

R. W. M. Detach your hand, and kiss the book four times.

As soon as the candidate has taken the obligation, some brother makes an alarm on the outside of the door.

J. D. [Rises and says] There is an alarm at the door, right worshipful.

R. W. M. Attend to the alarm, brother, and see who comes there.

Junior deacon inquires the cause of the alarm, and returns with a letter for the right worshipful master; who opens it and reads as follows, or something to this effect:

'Right worshipful master of St. Johns' mark lodge, No. 10. Dear brother, I am in the immediate want of the loan of twenty-five dollars; which I wish to borrow of brother Dupeasy. The only security which I can offer for the same, is my *mark*, which I *pledge*, until the money is refunded. You will please present it to him, and send the money by the bearer. Yours, fraternally,

SHYLOCK.'

Right worshipful master presents a *mark* to the candidate, and asks him if he can accommodate brother S. with the money.

Candidate receives the mark, says he has no money about him; he cannot grant the request.

S. W. Right worshipful master, I can accommodate brother S. with twenty-five dollars, if he will leave his mark with me, as a pledge.

R. W. M. [To candidate.] Brother, you will return the mark. [Candidate hands the mark back to right worshipful.]

R. W. M. Do you intend to return the mark, without the price thereof? And thus break your oath before you rise from the altar.* You have just sworn to *receive* a brother mark master Mason's *mark*, and grant him his *request*, if in your *power*; if not, you would *return* him his mark with the *price* thereof, which is a *half* Jewish *shekel* of silver, equal in value to the fourth part of a dollar. Where is the quarter of a dollar, you swore to return with it?

Candidate, much embarrassed, says, 'I have no money about me. It was all taken from me in the preparation room.'

S. D. The candidate is a man that always has money, and

* The candidate is all this time on his knees, at the altar.

I believe he has it about him now. He had rather break his oath, than part with it.

R. W. M. Brother, your conductor thinks you have money about you. Search yourself.

Candidate feels in his pockets, and insists he has none.

S. D. I know the candidate has money; and if he will suffer me to search him, I will convince you of it.

R. W. M. [To candidate] Are you willing that brother senior deacon should search you?

Candidate says he has no objections; for he is confident he has no money about him.

Senior deacon puts his hand into the vest pocket of candidate, and, at the same time, unobserved by him, drops in '*the fourth part of a dollar*;' steps back, and says, I will not search him. If he is disposed to break his oath for twenty-five cents, he may do it. I am confident he has the money in his pocket.'

R. W. M. Brother, search yourself again, faithfully. The senior deacon seems to be confident you have the money about you.

Candidate says he has none, but is willing to search. Puts his hand into his pocket, and, to his great surprise, finds a twenty-five cent piece.

S. D. [In a rage.] There! I told you he had it. Just like him; he is what you may call a *real skin-flint*. He would break his oath any time for twenty-five cents.

R. W. M. Oh, you've squeezed it out at last! You can now return the mark. No doubt some brother standing by you, and seeing your destitute situation, slipped this into your pocket, to keep you from breaking your obligation.

The right worshipful master then takes him by the hand, and says, 'Brother, arise; and I will invest you with the pass-grip and word, and real grip and word, of a mark master Mason.' [The pass-grip is thus: See plate 7, fig. 5.]

This pass is given by locking the hands together, as you would to help another up an ascent or bank; the thumbs braced against each other. It is said to have been instituted by those who were employed at the building of the Temple, the timber of which was felled and prepared in the forest of Lebanon, and taken by sea in floats to *Joppa*, from thence to Jerusalem. Masonic tradition informs us that the banks of the river at Joppa were so steep that the workmen had to assist each other up by the means of this grip, which has since been used as a pass-grip to this degree. Its name is '*Joppa*.'

R. W. M. Will you be *off* or *from*?

Can. From.

R. W. M. From what ?

Can. From the pass-grip, to the true grip of a mark master Mason.

R. W. M. Pass on. [See plate 7, fig. 6.]

This grip is made by locking the little fingers of the right hands, turning the backs of them together, and placing the ends of the thumbs against each other ; its name is '*Siroc*,' or '*mark-well*,' and when properly made forms the initials of those two words, '*mark well*.'

The right worshipful master, after admonishing the candidate never to give the words in any way but in that in which he received them, resumes his seat in the east, and all the brethren shuffle about the room with their feet.

R. W. M. What means this disturbance among the workmen, brother senior ?

Senior warden rises in the west, and says, 'Right worshipful master, the workmen are at a stand for the want of a certain *key stone*, to one of the principal arches, which no one has had orders to make.'

R. W. M. A *key stone* to one of the principal arches ? I gave our grand master, Hiram Abiff, strict orders to make that key stone, previous to his assassination. [Gives two raps with his gavel, which brings the three overseers before him.] Brother overseers, has there not been a stone of this description brought up for inspection ? (exhibiting the figure of a key stone, in Cross's Chart.)

M. O. There was a stone of that description brought up for inspection, but it being neither oblong nor square, nor having the *mark* of any of the craft upon it, and we not knowing the *mark* that was upon it, supposed it unfit for the building, and it was thrown over among the rubbish.

R. W. M. Let immediate search be made for it ; the Temple cannot be finished without it ; it is one of the most valuable stones in the whole building. [The brethren all shuffle about the lodge again, and find the *key stone*, and bring it up to the east.]

Right worshipful master takes it and reads (to the overseers,) Acts iv. 11, 'This is the stone which was set at naught by *you* builders, which is become the head stone of the corner.'

The overseers retire confounded.

The right worshipful master then addressing the candidate, reads Rev. of St. John, xi. 17. 'To him that overcometh will I give to eat of the *hidden manna*, and I will give him a *white stone* and in the stone a *new name* written, which no man knoweth, saving him that receiveth it.' 'Come forward, and receive

the *new name*.' The candidate steps up to the right worshipful, who thus addresses him : ' Brother, the *new name* spoken of in scripture, I will now invest you with ; none but mark master Masons receive it. It is this circle of letters which is the general mark of this degree, and are the initials of these words, *Hiram, Tyrian, Widow's Son, Sent To King Solomon*.

' Within this circle of letters every mark master Mason must place his own private mark, which may be any device he chooses to select.'

The right worshipful master then reads, Rev. iii. 13. ' He that *hath an ear* to hear, let him hear ;' and instructs the candidate in the signs of the *penalties* of the degree, as before described. He then presents the candidate with the working tools of a mark master Mason, which are a mallet and chisel, and explains the use of them, as follows :

' *The Chisel*, morally demonstrates the advantages of discipline and education. The mind, like the diamond in its original state, is rude and unpolished ; but as the effect of the chisel on the external coat soon presents to view the latent beauties of the diamond, so education discovers the latent virtues of the mind, and draws them forth to range the large field of matter and space, to display the summit of human knowledge, our duty to God and to man.

' *The Mallet*, morally teaches to correct irregularities, and reduce man to a proper level, so that by quiet deportment, he may in the school of discipline learn to be content. What the mallet is to the workmen, enlightened reason is to the passions ; it curbs ambition, it depresses envy, it moderates anger, and encourages good dispositions ; whence arises among good Masons that comely order,

' Which nothing earthly gives, or can destroy,
The soul's calm sunshine, and the heart-felt joy.'

The right worshipful continues : ' Brother, you have this evening represented one of the fellow craft Masons who wrought at the building of king Solomon's Temple ; whose custom it was on the eve of every sixth day of the week to carry up their work for inspection. This young craftsman discovered, in the quarries, the *key stone* to one of the principal arches, (which was wrought by our grand master Hiram Abiff,) and deliberately threw away his own work, and took it up to the Temple, where it was inspected by the overseers, rejected (for the reason before explained,) and thrown among the rubbish. He then repaired to the office of the senior grand warden, to *receive his wages* ; but not being able to give the token, he was detected

as an impostor, which like to have cost him his right hand ; but king Solomon pardoned him, and after a severe reprimand he was taken back to the quarries. Previous to the completion of the Temple, the progress of the work was interrupted for want of the *key stone*, which circumstance being communicated to king Solomon, he gave orders that search should be made for it among the rubbish, where it was found, and *afterwards* applied to its intended use.

‘How it was disposed of, we cannot now inform you. You must advance further in the mysteries of Masonry, before you can know.

‘On the sixth hour of the sixth day of every week, the craft, being eighty thousand in number, formed in procession, and repaired to the office of the senior grand wardens, to receive their wages ; and in order to prevent the craft being imposed upon by unskilful workmen, each craftsman claiming wages, was made to thrust his hand through a lattice window, into the office of the senior grand wardens ; and, at the same time, give this token, [See plate 7, fig. 4.] holding under the two last fingers of his hand, a copy of his *mark*.

‘The senior grand warden cast his eye upon the corresponding mark in the book, (where all the marks of the craft, *eighty thousand* in number, were recorded,) and seeing how much money was due to that particular mark, placed it between the *thumb* and two fore-fingers of the craftsman, who withdrew his hand and passed on ; and so on, each in his turn, until all were paid off. If any person attempted to receive wages, without being able to give the tokens, the senior grand warden seized him by the hand, drew his arm through the window, held him fast, and exclaimed immediately ‘An impostor.’ Upon this signal, an officer who was stationed there for that purpose, would immediately strike his arm off.’ [See plate 7, fig. 8.]

The following charge is then given to candidate, by the right worshipful master.

‘Brother, I congratulate you on having been thought worthy of being advanced to this honorable degree of Masonry. Permit me to impress it on your mind, that your assiduity should ever be commensurate with your duties, which become more and more extensive, as you advance in Masonry. In the honorable character of mark master Mason, it is more particularly your duty to endeavor to let your conduct in the lodge and among your brethren, be such as may stand the test of the grand overseer’s square : that you may not, like the unfinished and imperfect work of the negligent and unfaithful of former times, be rejected, and thrown aside, as unfit for that spiritual

building, that house not made with hands, eternal in the heavens. While such is your conduct, should misfortunes assail you, should friends forsake you, should envy traduce your good name, and malice persecute you : yet may you have confidence, that among mark master Masons, you will find friends, who will administer relief to your distresses, and comfort your afflictions ; ever bearing in mind, as a consolation, under all the frowns of fortune, and as an encouragement to hope for better prospects, that *the stone which the builders rejected*, possessing merits to them unknown, became the chief stone of the corner.'

All the brethren shuffle about the lodge again, as before.

Right worshipful master giving one rap with his gavel, says, 'Brother senior, what is the cause of this disturbance among the workmen?'

S. W. Right worshipful, it is the sixth hour of the sixth day of the week ; the craft are impatient to receive their wages.

R. W. M. It is my order that you form the craft in procession, and that they repair to the office of the senior grand wardens, in order to receive their wages. [They form two and two, and march around the lodge, against the sun, and finish singing the 'Mark master's song,' commencing where they left off before, as follows :]

Hiram, the widow's son,
Sent to king Solomon
The great Key stone ;
On it appears the name,
Which raises high the fame
Of all, to whom the same
Is truly known.

Now to the westward move,
Where full of peace and love,
Hiram doth stand ;
But if impostors are
Mixed with the worthy there,
Caution them to beware
Of the right hand !

Now to the praise of those
Who triumphed o'er the foes
Of Mason's art ;
To the praiseworthy three,
Who founded this degree ;
May all their virtues be
Deep in our hearts.

The song being finished, the right worshipful takes his seat in the east ; and each of the brethren thrusts his hand through

the lattice window, and receives 'every man a penny.' As soon as they have received their wages, they run round the lodge, each inquiring of every one he meets, 'How much have you got?' Each replies, '*a penny*.' Among the rest, the candidate is asked how much he has got. He replies '*a penny*.' At this information, all the brethren pretend to be in a great rage; and hurl their pennies on the floor with violence. [The candidate sometimes throws down his penny, in imitation of the rest, not being what the Masons call '*bright*!'] The candidate finds himself surrounded by not a 'band of brothers,' but more properly a band of mutineers, each protesting against the manner of paying the craft. In the midst of all this noise and confusion, the right worshipful master gives a rap, and says, 'Brethren, what is the cause of this confusion?'

S. D. The craft are dissatisfied in the manner in which you pay them. Here is a young craftsman, who has just past the square, and has received as much as we who have borne the burden and fatigue of the day; and we don't think it is right and just; and we will not put up with it.

R. W. M. This is the law; and it is perfectly right.

J. D. I don't know of any law that will justify any such proceeding. If there is any such law, I should be glad if you would show it.

R. W. M. If you will be patient, you shall hear the law.

He then reads as follows:

MATT. xx. 1—16.* 'For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning, to hire laborers into his vineyard. And when he had agreed with the laborers for a *penny* a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard; and whatsoever is right, I will give you. And they went their way. And again he went out, about the sixth and ninth hour, and did likewise; and about the eleventh hour, he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came, that were hired about the eleventh hour, they

* It will be recollected, that Solomon availed himself of the New Testament about a thousand years *before* the Christian era!

received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will *with my own*? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.'

R. W. M. What say you now to the law?

Brethren. "We are satisfied," [all picking up their pennies, and taking up their seats as before, which finishes the degree.]



PAST MASTER'S DEGREE.

When a master Mason is elected master of a lodge, he must necessarily receive this degree, before he takes the *master's chair*; in which case it is conferred by individual past masters, who organize themselves into a lodge for that purpose; and confer this degree as hereafter described. But it is generally conferred in a chapter of royal arch Masons, who possess the privilege of conferring all the intermediate degrees, by a right inherent in them.*

This lodge consists of seven officers, viz: 1. Right worshipful master; 2. Senior warden; 3. Junior warden; 4. Secretary; 5. Treasurer; 6. Senior deacon; 7. Junior deacon. All the officers and members, as many as may be present, keep their hats on, when the lodge is open and at work on this degree.

The lodge is opened and closed in the same manner that the lodges of the first three degrees are. The candidate petitions, and is balloted for in the same way, but is received into the lodge in a very different manner.

The lodge being opened for the dispatch of business, and ready for the reception of the candidate, the junior deacon conducts him into the lodge, and seats him without ceremony, and repairs to his own station.

A heavy alarm is immediately given at the *outer door*.

Junior deacon rises in his place, and says, 'There is an alarm at the outer door, right worshipful.'

R. W. M. Attend to the alarm, and see who comes there.

Junior deacon inquires the cause of the alarm, returns and delivers a letter to right worshipful master, who opens and reads as follows:

'Dear husband:—Our dear little *Hiram* has accidentally turned over the tea-pot of boiling tea upon him, and scalded

* See constitution of the grand royal arch chapter.

nim in a shocking manner; you must come home immediately, for his life is despaired of.

Your affectionate but affected wife,* C. D.'

R. W. M. Brethren, you must appoint some one to fill the chair. I must leave immediately, I cannot stay to confer this degree.

J. W. Right worshipful, I really hope you will stay to confer this degree; brother *Dupeasy* has come some distance, and expects to receive it. I believe he is in the room, he can speak for himself, and unless he is willing to put it off, you will be under the necessity of staying.

The candidate, [who all this time does not mistrust this is part of the degree,] sometimes rises and says he is willing to put it off, he is perfectly willing to accommodate, as the right worshipful's family is sick.

J. W. Right worshipful, I am very anxious you should stay to confer this degree this evening, as it is very uncertain when I shall be able to attend again. We might not get so many brethren together at another meeting; and as this is a very difficult degree to confer, I feel that you ought to stay.

R. W. M. Brethren, it is impossible for me to stay. You will therefore appoint some one to fill the chair. There is a number of brethren present who are well qualified to confer the degree; you will therefore please to nominate.

J. W. I nominate brother Senior to fill the chair.

W. M. Brethren, it is moved and seconded that brother senior warden fill the chair this evening, to confer this degree on brother *Dupeasy*. All those in favor of it, signify it, by saying, Ay. [One or two say ay.] All those opposed to it, so signify by saying No. [All the lodge exclaim no.] It is *not* a vote. Brethren, you will please to nominate a new master.

S. W. I nominate brother junior warden to fill the chair.

Right worshipful master tries the question as before; but cannot get a vote; and requests the brethren to nominate.

The *candidate* is now nominated, and voted into the chair by an unanimous vote.

R. W. M. Brother *Dupeasy*, (or some other name, as the case may be,) you are elected master of this lodge. You will step this way, and take the chair. The candidate steps along, and as he is about to take the chair, the right worshipful master pulls him back, and says, 'Before you occupy the master's chair, you must take an obligation to discharge with fidelity

* The letter is generally addressed as may best apply to the master.

the duty of master of the lodge. The candidate having no objections, he is conducted to the altar, kneels on both knees, lays both hands on the holy bible, square, and compasses, and takes the following oath, viz :

I, A. B., of my own free will and accord, in presence of Almighty God, and this worshipful lodge of past master Masons, do hereby and hereon, most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the secrets of past master Mason, or any of the secrets pertaining thereto, to any one of an inferior degree, nor to any person in the known world, except it be to a true and lawful brother, or brethren, past master Masons, or within the body of a just and lawfully constituted lodge of such ; and not unto him or unto them whom I shall hear so to be, but unto him and them only, whom I shall find so to be, after strict trial, and examination, or lawful information.

Furthermore do I promise and swear, that I will obey all regular signs and summons, sent, thrown, handed, or given from the hand of a brother of this degree, or from the body of a just and lawfully constituted lodge of past masters.

Furthermore do I promise and swear, that I will support the constitution of the general grand royal arch chapter of the United States of America ; also that of the grand chapter of this State, under which this lodge is held ; and conform to all the by-laws, rules and regulations of this or any other lodge, of which I may hereafter become a member.

Furthermore do I promise and swear, that I will not assist, or be present at the conferring of this degree upon any person who has not, to the best of my knowledge and belief, regularly received, (in addition to the degrees of entered apprentice, fellow craft, and master Mason,) the degree of mark master, or been elected master of a regular lodge of master Masons.

Furthermore do I promise and swear, that I will aid and assist all poor and indigent past master Masons, their widows and orphans, wherever dispersed round the globe, they applying to me as such, and I finding them worthy, so far as in my power, without material injury to myself, or family.

Furthermore do I promise and swear, that the secrets of a brother of this degree, delivered to me in charge, as such, shall remain as secure and inviolable in my breast, as they were in his own before communicated to me, murder and treason excepted, and *those left to my own election.*

Furthermore do I promise and swear, that I will not wrong this lodge, nor a brother of this degree, to the value of *one cent*

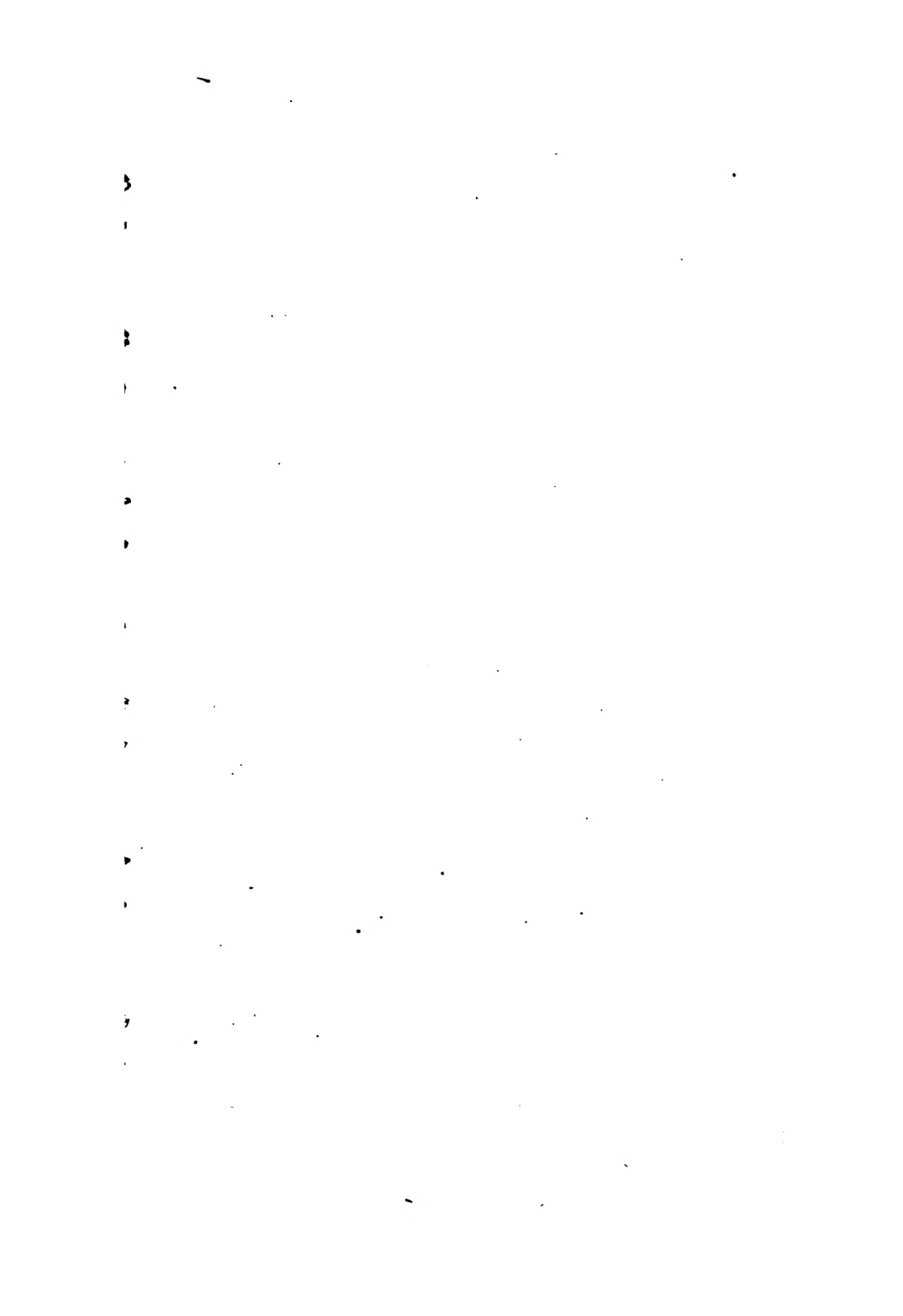


Plate 5

Fig 1



2



3



knowingly, myself, nor suffer it to be done by others, if in my power to prevent it.

Furthermore do I promise and swear, that I will not govern this lodge, nor any other, over which I may be called to preside, in a haughty and arbitrary manner; but will, at all times, use my utmost endeavors to preserve peace and harmony among the brethren.

Furthermore do I promise and swear, that I will never open a lodge of master Masons, unless there be present, three regular master Masons, beside the tyler; nor close the same, without giving a lecture, or some section, or part of a lecture, for the instruction of the lodge.

Furthermore do I promise and swear, that I will not sit in a lodge, where the presiding officer has not taken the degree of past master Mason. To all of which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind, to keep and perform the same; binding myself under no less penalty than (in addition to all my former penalties,) to have my tongue split from tip to root, that I might for ever thereafter be unable to pronounce the word, should I ever prove willfully guilty of violating any part of this, my solemn oath, or obligation, of a past master Mason. So help me God, and make me stedfast to keep and perform the same.

R. W. M. Kiss the book five times.

The right worshipful master then says to the candidate, 'You now behold me approaching you from the east, under the step, sign, and due-guard of a past master Mason.'

The right worshipful master steps off with the *left foot*, placing the heel of the right at the toe of the left, so as to bring the feet at right angles, 'forming the right angle of a square.'

He then gives this sign, placing the thumb of the right hand upon the lips, the fingers clenched. [See plate 9, fig. 1.]

It alludes to the penalty of a past master Mason: to have his tongue split from tip to root.

The following is also a sign of a past master. It alludes to a part of the penalty of this degree, which covers *all the former penalties*. Place the right hand upon the left side of the neck, (as in plate 9, fig. 2,) draw the hand edgewise downward, in a diagonal direction, from left to right side, so as to cross the three former penalties.

Right worshipful master then takes the candidate by the hand, and says: "Arise brother, and take a seat in the *"Oriental chair of Solomon."* A chair is then placed in front

of the '*master's chair*,' and the candidate is directed to take a seat in it.

The right worshipful master then says to him, 'King Solomon, when a very *old and decrepit man*, was attended by his two old friends, *HIRAM*, KING of TYRE, and *HIRAM ABEIFF*; [!] who *raised and seated* him in his chair, by means of the past master's grip.'

The right worshipful Master and senior warden take the candidate by this grip, [See plate 9, fig. 3,] and the candidate is raised on his feet, and seated several times.

Senior warden then takes his seat, and the right worshipful master instructs the candidate in the grip and word of a past master. [See plate 9, fig. 3.]

This is done by taking each other by the *master's grip*, and saying, '*From a grip to a span*;' at the same time, slipping the right hands so as to catch each other just above the wrist; then raising the left hand and catching each other by the elbow of the right arm; while one says, '*a three-fold cord is strong*,' the other says, '*a four-fold cord is not easily broken*.'

The master then conducts the candidate to the master's chair, places a hat on his head, and comes down to the front of the newly installed master, and addresses him as follows: 'Worshipful master, I now present you with the furniture and various implements of our profession. They are emblematical of our conduct in life, and will now be enumerated and explained, as presented.

'The *holy writings*, that great light in Masonry, will guide you to all truth; it will direct your path to the temple of happiness, and point out to you the whole duty of man.

'The *square* teaches to regulate our actions by rule and line; and to harmonize our conduct by the principles of morality and virtue.

'The *compasses* teaches to limit our desires in every station; thus rising to eminence by merit, may we live respected, and die regretted.

'The *rule* directs, that we should punctually observe our duty, press forward in the path of virtue, and neither inclining to the right, nor to the left, in all our actions have *eternity* in view.

'The *line* teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and direct our steps to the path that leads to immortality. The book of *constitutions* you are to search at all times, and cause to be read in your lodge, that none may pretend ignorance of the excellent precepts it enjoins. Lastly, you receive in charge the by-laws of your

lodge, which you are to see carefully and punctually executed. I will also present you with the *mallet*; it is an emblem of power. *One* stroke of the mallet calls to order, and *calls up* the junior and senior deacons; *two* strokes *calls up* all the subordinate officers; and *three, the whole lodge.*

R. W. M. Brethren, you will salute your *new master*.

He then walks in front of the candidate, and gives the signs of an entered apprentice Mason, and passes on; and each brother present does the same, in like manner, until the signs of each degree are given up to the past master.

The right worshipful master then says to the candidate: 'I now leave you to the government of *your lodge.*' [Taking his seat.]

The senior warden now goes and delivers up his jewel, and gavel, to the new master, and vacates his seat, and all the ordinate officers, each in his turn according to rank, do the same. After a few minutes' pause, the *old master* rises, and addressing the chair, says: 'Right worshipful, I perceive the officers have all left their seats, probably out of compliment to me. Brother *Seekoffice* was senior warden: I have no doubt he will serve under you, if you request him. The *new master* asks brother *S.* to take the senior warden's jewels, who very promptly complies, and takes his seat; and in like manner all the officers are reinstated, until they come to the treasurer, when the *old master* addressing the *chair*, says, 'Right worshipful, the treasurer's is an office of considerable responsibility, he holds all the funds and property of the lodge; the brethren all wish to have a voice in appointing or filling that office, and it is generally customary to do it by nomination. If you will request the brethren to nominate, I presume they will select some one that will suit them.'

The *new master* requests the brethren to nominate a treasurer. Here a scene of confusion takes place which is not easily described. The new installed *worshipful* is made the butt for every *worthy* brother to exercise his wit upon. Half a dozen are up at a time, soliciting the master to nominate them for treasurer, urging their several claims, and decrying the merits of others with much zeal; some crying out, order, worshipful! keep order! others propose to dance! and request the master to sing for them; some whistle or sing, or jump about the room, or scuffle, and knock down chairs or benches. One proposes to call from labor to refreshment; another compliments the worshipful master on his dignified appearance, and knocks off his hat, or pulls it down over his face, and sometimes he is dragged from his oriental chair; [See plate 9, fig. 4.] another

informs him a lady wishes to enter. Senior warden or some other brother makes a long speech about reducing the price of the *chapter* degrees, from *twenty dollars* to *twelve*, and recommends that it be paid in country produce, &c. His motion is seconded, and the new master is pressed on all sides to '*put the question*.' If the question is put, the brethren all vote against it, and accuse the *new master* of breaking his oath, when he swore he would support the constitution of the *General Grand Royal Arch Chapter*, which establishes the price of the four chapter degrees, at twenty dollars.

If the *master* attempts to exercise the power of the *gavel*, it often has the contrary effect; for if he gives *more* than *one* rap, instead of seating the noisy fraternity, it calls them all up on their feet. If he gives *one rap*, and calls to order, every one obeys the signal, with the utmost promptness, and drops on the nearest seat. The next instant, before the master can utter a word, all are on their feet again, and as noisy as ever. Some brother now proposes, that the lodge be closed; another one hopes it will be closed in a short way. The *old master* then addresses the candidate: 'Right worshipful, it is moved and seconded, that this lodge be closed. You can close it as you please. You can merely declare the lodge closed, or in any other way.'

The candidate, who often is much embarrassed, sometimes rises and says, '*I declare this lodge*'—At this, another general confusion takes place. The old master catches him by the arm, and says, 'Brother, you swore in your obligation, that you would not close this or any other lodge, over which you should be called to preside, without giving a *lecture* or some part thereof. Do you intend to break your oath?' The candidate says, he does not recollect taking that oath; he is very sorry; he does not intend to break his oath, &c. On being told he can resign to the old master, who will close for him, he very cheerfully abdicates the oriental chair. The worshipful master informs him that the preceding scene, notwithstanding its apparent confusion, is designed to convey to him in a striking manner, the important lesson, never to solicit, or accept any office or station, for which he does not know himself amply qualified.

The ceremony being through, the lodge is closed, as in the preceding degrees.



MOST EXCELLENT MASTER'S DEGREE.

A part of the ceremonies of opening this lodge, is the same as that of the preceding degrees. The officers and brethren take their seats as in plate No. 10.

No. 1. Most excellent master; 2. Senior warden; 3. Junior warden; 4. Secretary; 5. Treasurer; 6. Senior deacon; 7. Junior deacon.

The tyler being stationed, the most excellent master then gives two raps with his gavel; which brings all the officers on their feet; and each recites his duty, commencing with junior deacon, in regular course to senior warden; who also recites the duty of the most excellent master, which is the same as in the mark or past master's lodge:

The most excellent master then says, 'Brother senior warden, assemble the brethren round the altar, for the purpose of opening this lodge of most excellent master Masons.'

S. W. Brethren, please to assemble round the altar, for the purpose of opening this lodge of most excellent master Masons.

In pursuance of this request, the brethren assemble around the altar, and form a circle; and stand in such a position as to touch each other, leaving a space for the most excellent master: then all kneel on their left knee, and join hands; each giving his right hand brother his left hand, and his left hand brother his right hand, their left arms uppermost, and their heads inclining downwards. All being thus situated, the most excellent master reads the following portion of scripture:

PSALM xxiv. 'The earth is the Lord's, and the fullness thereof; the world, and all that dwell therein. For he has founded it upon the seas, and established it upon the floods. Who shall ascend to the hill of the Lord? And who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor *sworn deceitfully*. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them

that seek him, that seek thy face, O Jacob. *Selah.* Lift up your heads,* O ye gates! and be ye lift up, ye everlasting doors, and the King of Glory shall come in: Who is this King of Glory? The Lord, strong and mighty! the Lord, mighty in battle. Lift up your heads, O ye gates! even lift them up, ye everlasting doors, and the King of Glory shall come in.'

'Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates! even lift them up, ye everlasting doors! and the King of Glory shall come in. Who is this King of Glory? *Selah.*'

The reading being ended, the most excellent master then kneels, joins hands with the others, which closes the circle, and they all lift their hands, as joined together, *up and down*, six times, keeping time with the words, as the most excellent master repeats them; 'one, two, three; one, two, three.' This is masonically called balancing. They then rise, disengage their hands, and lift them up above their heads, with a moderate and somewhat graceful motion, and cast up their eyes; turning at the same time to the right, they extend their arms, and then suffer them to fall loose and somewhat nerveless, by their sides. [See plate 11, fig. 2.]

This sign is said by Masons to represent the sign of astonishment made by the queen of Sheba, on first viewing Solomon's temple.

The most excellent master now resumes his seat, and says, 'Brethren, attend to giving the signs.'

The most excellent master then gives all the signs from an entered apprentice Mason, up to the degree of most excellent master, in which they all join, and imitate him.

M. E. M. Brother senior warden, you will please to inform brother junior, and request him to inform the brethren, that it is my will and pleasure, that this lodge of most excellent master

* As the Most Excellent master reads the words, "Lift up your heads, O ye gates," each kneeling brother, applying the scripture to himself, alternately raises and again bows his head, as the reading proceeds; but as often as the following passage, "Let the King of Glory come in!" occurs in the reading, the most excellent master, applying it to himself, advances a few steps towards the space left for him in the circle, and arrives there about the time the reading ends. His voice is loud and sonorous; and when repeating the question, "Who is the King of Glory?" he raises himself upon his toes, erects his head, and seems to say, as he strikes his heels upon the floor, "I AM the King of Glory?"—This is a difficult part to perform. The object of the presiding officer in this part of the ceremony, is to PERSONATE DEITY! his scenic representation is, therefore, as perfectly wrought up to his ideas of supreme majesty, as are those of a tragedian on the stage when personating Rolla, Richard III., or Othello, according to his notions of their characters.

Masons, be now opened for dispatch of business, strictly forbidding all private committees, or *profane language*, whereby the harmony of the same may be interrupted, while engaged in their lawful pursuits; under no less penalty, than the by-laws enjoin, or a majority of the brethren may see cause to inflict.

S. W. Brother junior, it is the will and pleasure of the most excellent master, that this lodge of most excellent master Masons, be now opened for dispatch of business; strictly prohibiting all private committees, or *profane language*, whereby the harmony of the same may be interrupted, while engaged in their lawful pursuits; under no less penalty than the by-laws enjoin, or a majority of the brethren may see cause to inflict.

J. W. Brethren, you have heard the most excellent master's will and pleasure, as communicated to me by brother senior. So let it be done.

The lodge being now opened, and ready for the reception of candidates, the junior deacon repairs to the preparation room, where the candidate is in waiting; takes off his coat, puts a cable-tow *six times* round his body; and in this situation, conducts him to the door of the lodge, against which he gives six distinct knocks, which are answered by the same number by the senior deacon from within. Junior deacon then gives one knock, and the senior deacon answers it by giving one more; the door is then partly opened by the senior deacon, who then says, 'Who comes there?'

J. D. A worthy brother, who has been regularly initiated as an entered apprentice Mason, passed to the degree of fellow craft, raised to the sublime degree of a master Mason, advanced to the honorary degree of mark master, presided as master in the chair, and now wishes further light in Masonry, by being received and acknowledged as a most excellent master.

S. D. Is it of his own free will and accord, he makes this request?

J. D. It is.

S. D. Is he duly and truly prepared?

J. D. He is.

S. D. Is he worthy and well qualified?

J. D. He is.

S. D. Has he made suitable proficiency in the preceding degrees?

J. D. He has.

S. D. By what further right or benefit does he expect to obtain this favor?

J. D. By the benefit of a pass-word.

S. D. Has he a pass-word ?

J. D. He has it not : but I have it for him.

S. D. Give it to me.

Junior deacon whispers in the ear of the senior warden the word *Raboni*. [In many lodges, the past master's word, '*Giblem*,' is used as a pass-word for this degree, and the word '*Raboni*,' as the real word.]

S. D. The word is right. You will wait until the most excellent master in the east is made acquainted with your request, and his answer returned.

Senior deacon repairs to the most excellent master in the east, and gives six raps at the door.

M. E. M. Who comes there ?

S. D. A worthy brother who has been regularly initiated as an entered apprentice Mason, passed the degree of a fellow craft, raised to the sublime degree of a master Mason, advanced to the honorary degree of mark master, presided as master in the chair, and now wishes for further light in Masonry, by being received and acknowledged as a most excellent master.

M. E. M. Is it of his own free will and accord he makes this request ?

S. D. It is.

M. E. M. Is he duly and truly prepared ?

S. D. He is.

M. E. M. Is he worthy and well qualified ?

S. D. He is.

M. E. M. Has he made suitable proficiency in the preceding degrees ?

S. D. He has.

M. E. M. By what further right or benefit does he expect to obtain this favor ?

S. D. By the benefit of a pass-word.

M. E. M. Has he a pass-word ?

S. D. He has not ; but I have it for him.

M. E. M. Give it.

Senior deacon whispers in the ear, the word '*Raboni*.'

M. E. M. The pass is right. Since he comes endowed with all these necessary qualifications, let him enter this lodge of most excellent masters, in the name of the Lord.

The door is then flung open, and the senior deacon receives the candidate upon the *Key Stone*. The candidate is then walked six times round the lodge, by the senior deacon, moving with the sun. The first time they pass round the lodge, when opposite the junior warden, he gives one blow with the gavel ; when opposite the senior warden, he does the same ; and like-

wise the most excellent master, when opposite him. The second time round, each gives two blows; the third, three; and so on, until they arrive to six. During the time, the most excellent master reads the following passage of scripture.

PSALM cxxii. 'I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper, that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good.'

The reading of the foregoing is so timed, as not to be fully ended, until the senior deacon and candidate have performed the sixth revolution, and arrived at the junior warden's station in the south; when the same questions are asked, and answers returned, as at the door. The junior warden directs them to pass on to the senior warden in the west, for further examination, where the same questions are asked, and answers returned as before. The senior warden directs them to be conducted to the right worshipful master in the east, for further examination. The right worshipful master asks the same questions, and receives the same answers as before: and says, 'Please to conduct the candidate back to the west, from whence he came, and put him in the care of the senior warden; and request him to teach the candidate how to approach the east, by advancing upon six upright regular steps, to the sixth step in Masonry; and place him at the altar, in a proper position to take upon himself the solemn oath or obligation of a most excellent master Mason.'

The candidate is conducted back to the west, and put in care of the senior warden, who informs him how to approach the east, as directed by the most excellent master.* The candidate kneels on both knees, and places both hands on the bible, square and compasses. The most excellent master now comes forward and says, 'Brother, you are now placed in a proper position to

* The candidate, in *taking the first step in Masonry*, steps off with the left foot first, and brings up the right so as to form a square; this is the entered apprentice's *step*; the second degree, he takes *two steps*, viz: first, as above described; *second step*, right foot first, and so on, always beginning at the *first step*.

take upon you the solemn oath or obligation of a most excellent master Mason, which I *assure* you, as before, is neither to *affect your religion or politics*. If you are willing to take it, repeat your name and say after me.' The following obligation is then administered :

I, A. B., of my own free will and accord, in presence of Almighty God, and this lodge of most excellent master Masons, do hereby and hereon, in addition to my former obligations, most solemnly and sincerely promise and swear, that I will not give the secrets of most excellent master, to any of an inferior degree, nor to any person in the known world, except it be to a true and lawful brother of this degree, and within the body of a just and lawfully constituted lodge of such ; and not unto him nor them whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial and due examination, or lawful information.

Furthermore do I promise and swear, that I will obey all regular signs and summons, handed, sent, or thrown to me from a brother of this degree, or from the body of a just and lawfully constituted lodge of such ; provided it be within the length of my cable-tow.

Furthermore do I promise and swear, that I will support the constitution of the general grand royal arch chapter of the United States of America ; also that of the grand royal arch chapter of this State, under which this lodge is held, and conform to all the by-laws, rules, and regulations of this, or any other lodge of which I may hereafter become a member.

Furthermore do I promise and swear, that I will aid and assist all poor and indigent brethren of this degree, their widows and orphans, wheresoever dispersed around the globe, as far as in my power, without injuring myself or family.

Furthermore do I promise and swear, that the secrets of a brother of this degree, given to me in charge as such, and I knowing them to be such, shall remain as secret and inviolable in my breast, as in his own, murder and treason excepted, and the same left to *my own free will and choice*.

Furthermore do I promise and swear, that I will not wrong this lodge of most excellent master Masons, nor a brother of this degree, to the value of any thing, knowingly, myself, nor suffer it to be done by others, if in my power to prevent it.

Furthermore do I promise and swear, that I will dispense *light and knowledge to all ignorant and uninformed brethren* at all times, as far as in my power, without material injury to myself or family. To all which I do most solemnly swear, with a fixed and steady purpose of mind in me to keep and

perform the same ; binding myself under no less penalty than to have my right and left breasts torn open, my heart taken from thence, and thrown on a dung-hill to rot, if ever I violate *any part* of this my solemn oath or obligation of a most excellent master Mason. So help me God, and keep me steadfast in the due performance of the same.

M. E. M. Detach your hands, and kiss the book six times

The candidate is now requested to rise, and the most excellent master gives him the sign, grip, and word appertaining to this degree. The sign is given by placing your hands, one on each breast, the fingers meeting in the centre of the body, and jerking them apart as though you were trying to tear open your breast. [See plate 11, fig. 1.] It alludes to the penalty of the obligation. The grip is given by taking each other by the right hand, and clasping them, so that each compresses the third finger of the other with his thumb. [If one hand is large and the other small, they cannot both give the grip at the same time.] It is called the grip of all grips, or covering grip, because it is said to cover all the preceding grips. [See plate 11, fig. 3.]

The most excellent holds the candidate by the hand, and puts the inside of his right foot to the inside of the candidate's right foot, and whispers in his ear, '*Raboni.*' In some lodges, the word is not given in a whisper, but in a low voice. If there is more than one candidate, to take this degree in one evening, the candidate in this place is requested to take his seat in 'the lodge, until the rest have come '*thus far*;' and then all receive the remaining part together. After these ceremonies are over, and the members seated, some noise is intentionally made by shuffling the feet.

M. E. M. Brother senior, what is the cause of this confusion ?

S. W. Is not this the day set apart for the celebration of the cape-stone, most excellent ?

M. E. M. I will ask brother-secretary. Brother secretary, is this the day set apart for the celebration of the cape-stone ?

Sec. [Looking in his book.] It is, most excellent.

M. E. M. Brother senior warden, assemble the brethren, and form a procession, for the purpose of celebrating the cape-stone. The brethren then assemble, (the candidate stands aside, not joining in the procession,) and form a procession double file, and march six times round the lodge, against the course of the sun, singing the following song, and giving all the signs from an entered apprentice, to that of most excellent master ; when opposite the most excellent a second time, they then

of the '*master's chair*,' and the candidate is directed to take a seat in it.

The right worshipful master then says to him, 'King Solomon, when a very *old and decrepit man*, was attended by his two old friends, *HIRAM, KING of TYRE*, and *HIRAM ABIFF*; [!] who *raised and seated* him in his chair, by means of the past master's grip.'

The right worshipful Master and senior warden take the candidate by this grip, [See plate 9, fig. 3,] and the candidate is raised on his feet, and seated several times.

Senior warden then takes his seat, and the right worshipful master instructs the candidate in the grip and word of a past master. [See plate 9, fig. 3.]

This is done by taking each other by the *master's grip*, and saying, '*From a grip to a span*;' at the same time, slipping the right hands so as to catch each other just above the wrist; then raising the left hand and catching each other by the elbow of the right arm; while one says, '*a three-fold cord is strong*,' the other says, '*a four-fold cord is not easily broken*.'

The master then conducts the candidate to the master's chair, places a hat on his head, and comes down to the front of the newly installed master, and addresses him as follows: 'Worshipful master, I now present you with the furniture and various implements of our profession. They are emblematical of our conduct in life, and will now be enumerated and explained, as presented.

'The *holy writings*, that great light in Masonry, will guide you to all truth; it will direct your path to the temple of happiness, and point out to you the whole duty of man.

'The *square* teaches to regulate our actions by rule and line; and to harmonize our conduct by the principles of morality and virtue.

'The *compasses* teaches to limit our desires in every station; thus rising to eminence by merit, may we live respected, and die regretted.

'The *rule* directs, that we should punctually observe our duty, press forward in the path of virtue, and neither inclining to the right, nor to the left, in all our actions have *eternity* in view.

'The *line* teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and direct our steps to the path that leads to immortality. The book of *constitutions* you are to search at all times, and cause to be read in your lodge, that none may pretend ignorance of the excellent precepts it enjoins. Lastly, you receive in charge the by-laws of your

lodge, which you are to see carefully and punctually executed. I will also present you with the *mallet*; it is an emblem of power. *One* stroke of the mallet calls to order, and *calls up* the junior and senior deacons; *two* strokes *calls up* all the subordinate officers; and *three, the whole lodge.*'

R. W. M. Brethren, you will salute your *new master*.

He then walks in front of the candidate, and gives the signs of an entered apprentice Mason, and passes on; and each brother present does the same, in like manner, until the signs of each degree are given up to the past master.

The right worshipful master then says to the candidate: 'I now leave you to the government of *your lodge.*' [Taking his seat.]

The senior warden now goes and delivers up his jewel, and gavel, to the new master, and vacates his seat, and all the ordinate officers, each in his turn according to rank, do the same. After a few minutes' pause, the *old master* rises, and addressing the chair, says: 'Right worshipful, I perceive the officers have all left their seats, probably out of compliment to me. Brother *Seekoffice* was senior warden: I have no doubt he will serve under you, if you request him. The *new master* asks brother *S.* to take the senior warden's jewels, who very promptly complies, and takes his seat; and in like manner all the officers are reinstated, until they come to the treasurer, when the *old master* addressing the *chair*, says, 'Right worshipful, the treasurer's is an office of considerable responsibility, he holds all the funds and property of the lodge; the brethren all wish to have a voice in appointing or filling that office, and it is generally customary to do it by nomination. If you will request the brethren to nominate, I presume they will select some one that will suit them.'

The *new master* requests the brethren to nominate a treasurer. Here a scene of confusion takes place which is not easily described. The new installed *worshipful* is made the butt for every *worthy* brother to exercise his wit upon. Half a dozen are up at a time, soliciting the master to nominate them for treasurer, urging their several claims, and decrying the merits of others with much zeal; some crying out, order, worshipful! keep order! others propose to dance! and request the master to sing for them; some whistle or sing, or jump about the room, or scuffle, and knock down chairs or benches. One proposes to call from labor to refreshment; another compliments the worshipful master on his dignified appearance, and knocks off his hat, or pulls it down over his face, and sometimes he is dragged from his oriental chair; [See plate 9, fig. 4.] another

informs him a lady wishes to enter. Senior warden or some other brother makes a long speech about reducing the price of the *chapter* degrees, from *twenty dollars* to *twelve*, and recommends that it be paid in country produce, &c. His motion is seconded, and the new master is pressed on all sides to '*put the question*.' If the question is put, the brethren all vote against it, and accuse the *new master* of breaking his oath, when he swore he would support the constitution of the *General Grand Royal Arch Chapter*, which establishes the price of the four chapter degrees, at twenty dollars.

If the *master* attempts to exercise the power of the *gavel*, it often has the contrary effect; for if he gives *more than one rap*, instead of seating the noisy fraternity, it calls them all up on their feet. If he gives *one rap*, and calls to order, every one obeys the signal, with the utmost promptness, and drops on the nearest seat. The next instant, before the master can utter a word, all are on their feet again, and as noisy as ever. Some brother now proposes, that the lodge be closed; another one hopes it will be closed in a short way. The *old master* then addresses the candidate: 'Right worshipful, it is moved and seconded, that this lodge be closed. You can close it as you please. You can merely declare the lodge closed, or in any other way.'

The candidate, who often is much embarrassed, sometimes rises and says, '*I declare this lodge*'—At this, another general confusion takes place. The old master catches him by the arm, and says, 'Brother, you swore in your obligation, that you would not close this or any other lodge, over which you should be called to preside, without giving a *lecture* or some part thereof. Do you intend to break your oath?' The candidate says, he does not recollect taking that oath; he is very sorry; he does not intend to break his oath, &c. On being told he can resign to the old master, who will close for him, he very cheerfully abdicates the oriental chair. The worshipful master informs him that the preceding scene, notwithstanding its apparent confusion, is designed to convey to him in a striking manner, the important lesson, never to solicit, or accept any office or station, for which he does not know himself amply qualified.

The ceremony being through, the lodge is closed, as in the preceding degrees.



MOST EXCELLENT MASTER'S DEGREE.

A part of the ceremonies of opening this lodge, is the same as that of the preceding degrees. The officers and brethren take their seats as in plate No. 10.

No. 1. Most excellent master ; 2. Senior warden ; 3. Junior warden ; 4. Secretary ; 5. Treasurer ; 6. Senior deacon ; 7. Junior deacon.

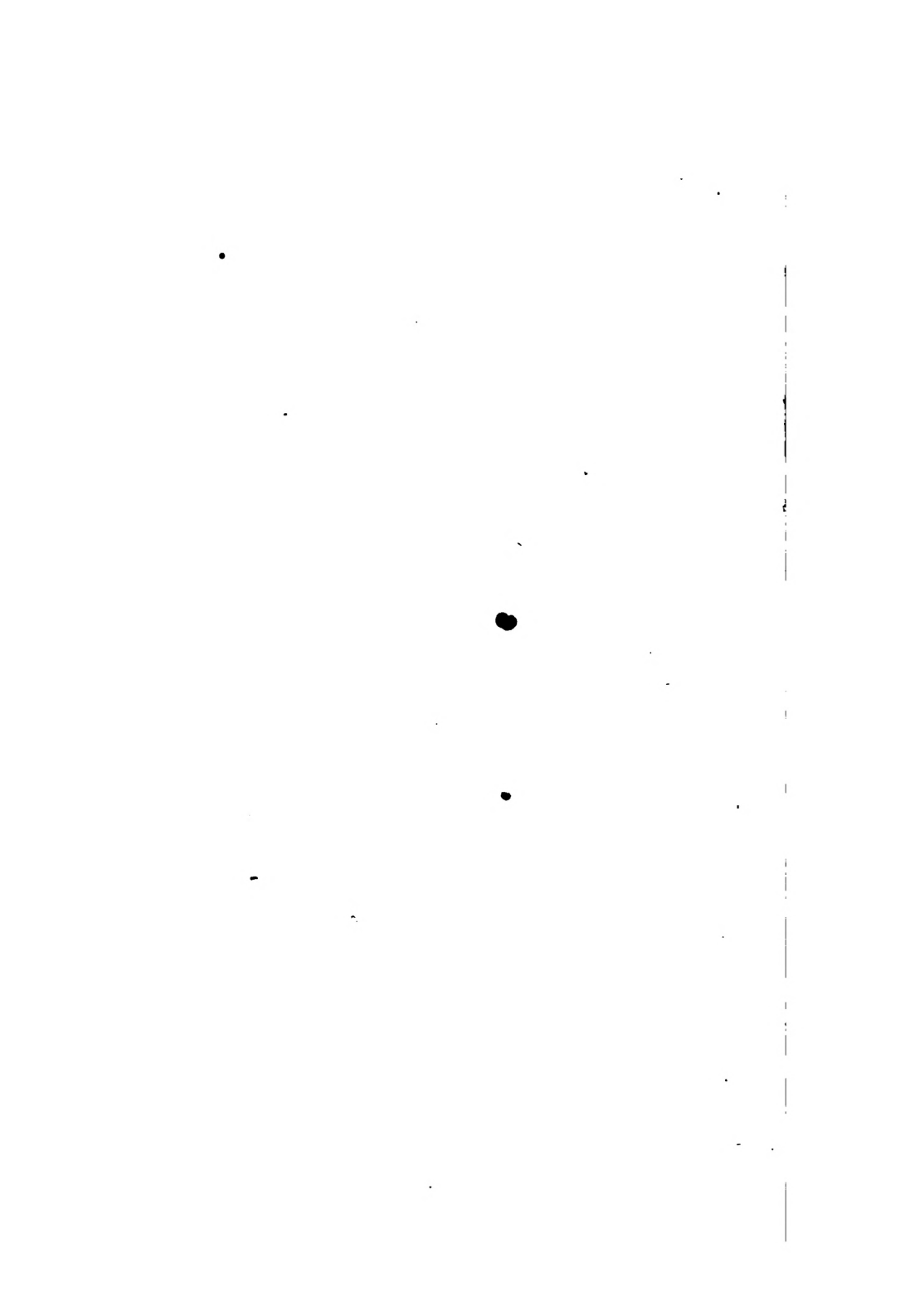
The tyler being stationed, the most excellent master then gives two raps with his gavel ; which brings all the officers on their feet ; and each recites his duty, commencing with junior deacon, in regular course to senior warden ; who also recites the duty of the most excellent master, which is the same as in the mark or past master's lodge :

The most excellent master then says, ' Brother senior warden, assemble the brethren round the altar, for the purpose of opening this lodge of most excellent master Masons.'

S. W. Brethren, please to assemble round the altar, for the purpose of opening this lodge of most excellent master Masons.

In pursuance of this request, the brethren assemble around the altar, and form a circle ; and stand in such a position as to touch each other, leaving a space for the most excellent master : then all kneel on their left knee, and join hands ; each giving his right hand brother his left hand, and his left hand brother his right hand, their left arms uppermost, and their heads inclining downwards. All being thus situated, the most excellent master reads the following portion of scripture :

PSALM xxiv. ' The earth is the Lord's, and the fullness thereof ; the world, and all that dwell therein. For he has founded it upon the seas, and established it upon the floods. Who shall ascend to the hill of the Lord ? And who shall stand in his holy place ? He that hath clean hands and a pure heart ; who hath not lifted up his soul unto vanity. nor *sworn deceitfully*. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them



place, and commencing work, discovered, among other things, 'a secret vault,' in the vortex of which they found treasures of incalculable benefit to the *craft*, and to the *world generally*.

For the remaining part of this history, the reader is referred to the ceremonies of exalting companions to this degree, which (if *Masonic* veracity can be relied on,) is literally a recapitulation of the adventures of the notorious *three* who founded this degree.

All legally constituted bodies of Masons, from the degree of entered apprentice to that of most excellent master, are called *Lodges*; and all legal assemblies of royal arch Masons, *Chapters*.

A chapter consists of nine officers, acting under a charter, or warrant, from the grand chapter within whose jurisdiction it is convened. The charter or warrant empowers each chapter to confer four degrees, viz: mark master, past master, most excellent master, and royal arch.

The officers of the chapter, when installed, have not only a right of ruling and conducting its own affairs, but also those of the three lodges under their jurisdiction.

The following list of officers of the *chapter* will show how they rank in the lodges.

CHAPTER OFFICERS.

OFFICERS OF A MARK MASTER'S
LODGE.

- | | | |
|------------------------------|----|--|
| 1. High priest, | as | 1. Right worshipful master. |
| 2. King, | | 2. Senior warden. |
| 3. Scribe, | | 3. Junior warden. |
| 4. Captain of the host, | | [as marshal, or master of ceremonies.] |
| 5. Principal sojourner, | | 4. Senior deacon. |
| 6. Royal arch captain, | | 5. Junior deacon. |
| 7. Grand master of 3d veil, | | 6. Master overseer. |
| 8. Grand master of 2d veil, | | 7. Senior overseer. |
| 9. Grand master of 1st veil, | | 8. Junior overseer. |

These are the requisite number of officers to open a chapter, or lodge, according to the *oaths* and rules of these degrees. In addition to these, they have three other officers, viz:

- | | | |
|------------|----|------------|
| Secretary, | as | Secretary. |
| Treasurer, | | Treasurer. |
| Guard, | | Tyler. |

The officers and companions of the chapter being stationed [as in plate 12,] the presiding officer proceeds to *business*, as follows:

H. P. Companions, I am about to 'open a chapter of royal arch Masons in this place, for the dispatch of business; and will thank you for your attention and assistance. If there is any person present, who is not a royal arch Mason, he is requested to retire.* [Gives one rap with his gavel, which brings the captain of the host on his feet, and continues,] Companion captain of the host, the first care of congregated Masons?

C. H. [Giving the sign, as in plate 13, fig. 1.] To see the tabernacle duly guarded, most excellent.

H. P. Attend to that part of your duty, and inform the guard that we are about to open a chapter of royal arch Masons in this place for the dispatch of business, and direct him to guard accordingly.

Captain of the host stations the guard at the outside of the door, gives him his orders, closes the door, and makes an alarm of three times three, on the inside, to ascertain that the guard is on his post; the guard answers by nine corresponding *raps*; the captain of the host then gives one, and guard does the same; the captain of the host returns to his post, and addressing the high priest says, 'The chapter is duly guarded, most excellent.'

H. P. How guarded?

C. H. By a companion of this degree at the outer avenue, with a drawn sword in his hand.

H. P. His duty there?

C. H. To observe the approach of all cowans and eaves-droppers, and see that none *pass or repass*, but such as are duly qualified.

H. P. Companions, we will be clothed.

The companions place the furniture of the chapter in proper order, clothe with their various jewels, robes, and badges of this degree, and draw aside the veils, which bring the hall into one apartment, and resume their seats. The high priest then gives two raps with the gavel, which brings all the officers on their feet, while the following lecture is given, or questions asked by the high priest, and answered by the captain of the host, or some other officer that is qualified.

Q. Companion captain of the host, are you a royal arch Mason?

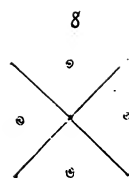
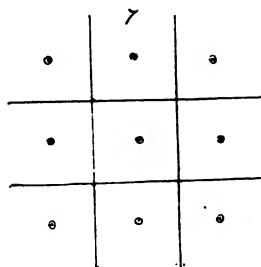
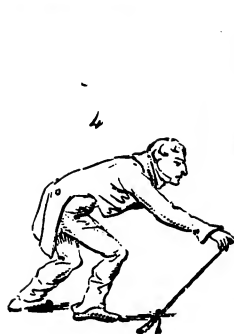
A. *I am, that I am.*

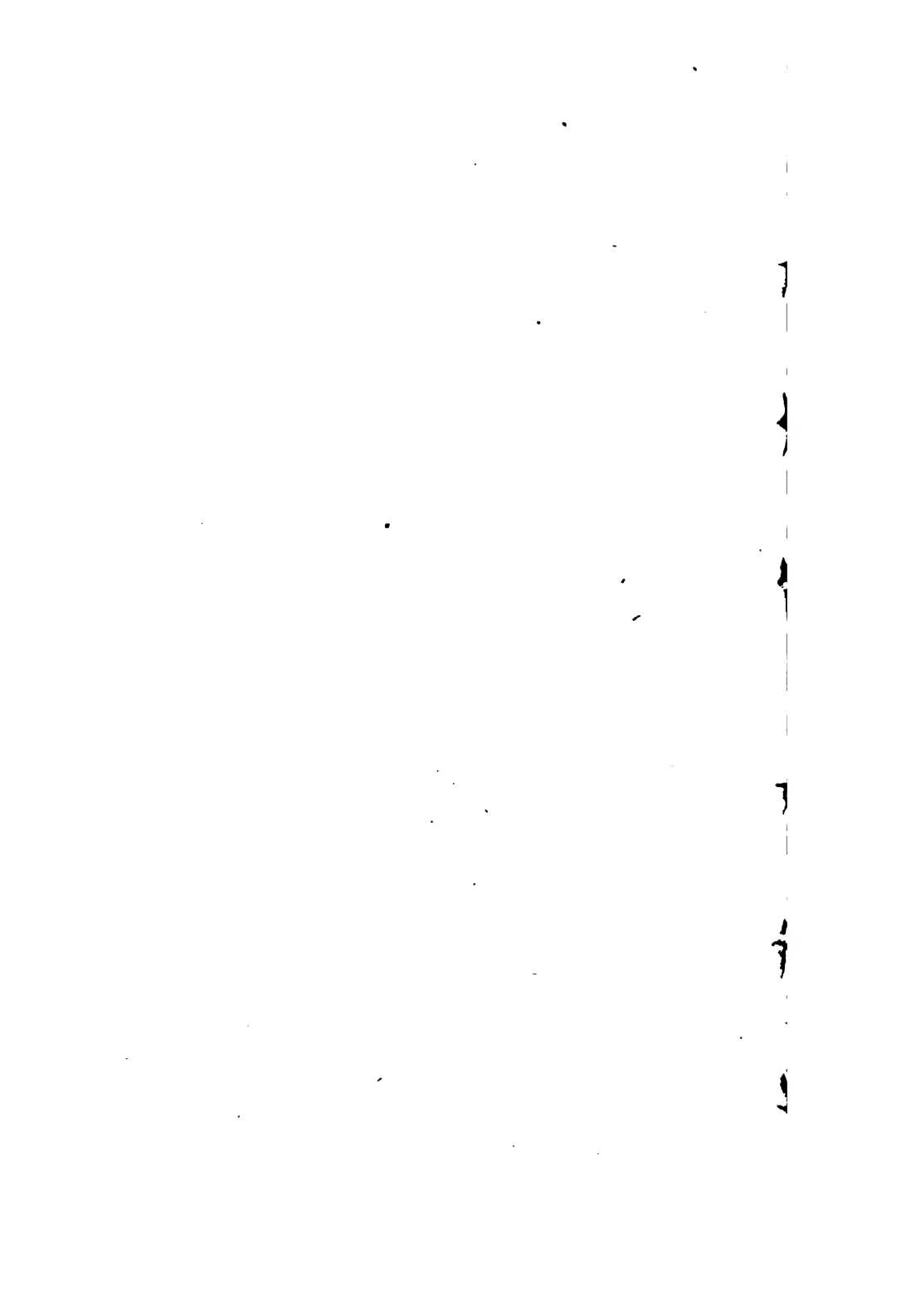
Q. How shall I know you to be a royal arch Mason?

A. By three times three.

* If there are any strangers present, or persons who are not known to be royal arch Masons, they are invited into the preparation room, and a committee appointed to examine them.

Plate 10
Fig 1





Q. Where was you made a royal arch Mason ?

A. In a just and legally constituted chapter of royal arch Masons, consisting of most excellent high priest, king and scribe, captain of the host, principal sojourner, royal arch captain, and the three grand masters of the veils, assembled in a room or place, representing the tabernacle, erected by our ancient brethren, near the ruins of king Solomon's temple.

Q. Where is the high priest stationed, and what are his duties ?

A. He is stationed in the sanctum sanctorum. His duty with the king and scribe, is to sit in the grand council, to form plans, and give directions to the workmen.

Q. The king's station and duty ?

A. Station, at the right hand of the high priest ; duty, to aid him by his advice and counsel, and in his absence, to preside.

Q. The scribe's station and duty ?

A. Station, at the left hand of the high priest ; duty, to assist him and the king in the discharge of their duties, and to preside, in their absence.

Q. The captain of the host, station and duty ?

A. Station, at the right hand of the grand council ; duty, to receive their orders, and see them duly executed.

Q. The principal sojourner's station and duty ?

A. Station, at the left hand of the grand council ; duty, to bring the blind by a way that they know not ; to lead them in paths they have not known, to make darkness light, before them, and crooked things straight.

Q. The royal arch captain's station and duty ?

A. Station, at the inner veil, or entrance to the sanctum sanctorum ; duty, to guard the same, and see that none pass, but such as are duly qualified, and have the proper pass-words and signet of truth.

Q. What is the color of his banner ?

A. White, and is emblematical of that purity of heart, and rectitude of conduct, which is essential to obtain admission into the divine sanctum sanctorum above.

Q. The stations and duties of the three grand masters of the veils ?

A. Station, at the entrance of their respective veils ; duty, to guard the same, and see that none pass but such as are duly qualified, and in possession of the proper pass-words and tokens.

Q. What are the colors of their banner ?

A. That of the third, scarlet ; which is emblematical of fervency and zeal, and the appropriate color of the royal arch de-

gree. It admonishes us to be fervent in the exercise of our devotions to God, and zealous in our endeavors to promote the happiness of men. Of the second, purple; which being produced by a due mixture of blue and scarlet, the former of which, is the characteristic color of the symbolic, or three first degrees. It teaches us to cultivate and improve that spirit of harmony between the brethren of the symbolic degrees, and the companions of the sublime degrees, which should ever distinguish the members of a society founded upon the principles of everlasting truth and universal philanthropy. Of the first, blue; the peculiar color of the three ancient, or symbolical degrees. It is an emblem of universal friendship and benevolence, and instructs us, that in the mind of a Mason, those virtues should be as expansive as the blue arch of heaven itself.

Q. The treasurer's station and duty?

A. Station, at the right hand of the captain of the host; his duty, to keep a just and regular account of all the property and funds of the chapter, placed in his hands, and exhibit them to the chapter, when called upon for that purpose.

Q. The secretary's place in the chapter?

A. Station, at the left of the principal sojourner; his duty, to issue the orders, and notifications of his superior officers, record the proceedings of the chapter proper to be written, to receive all moneys due the chapter, and pay them over to the treasurer.

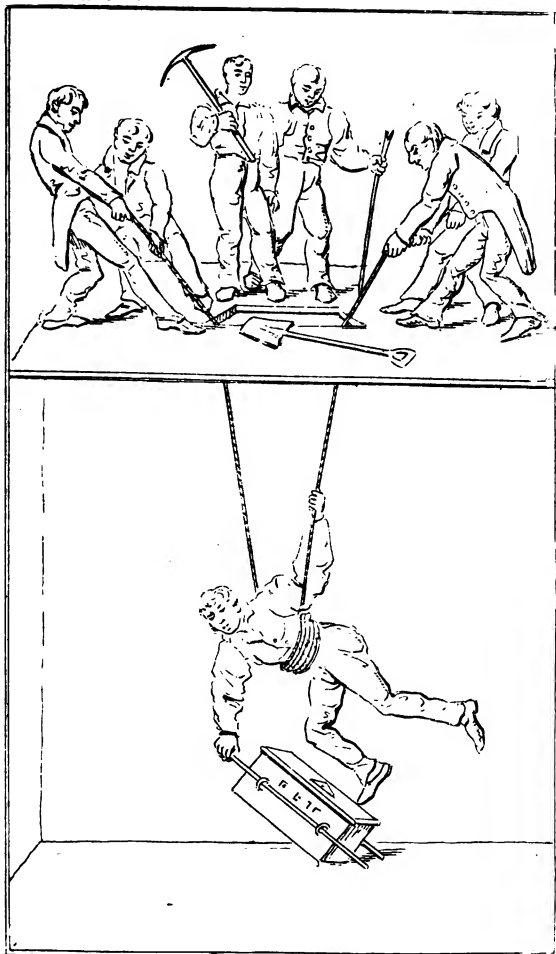
Q. Guard's place and duty?

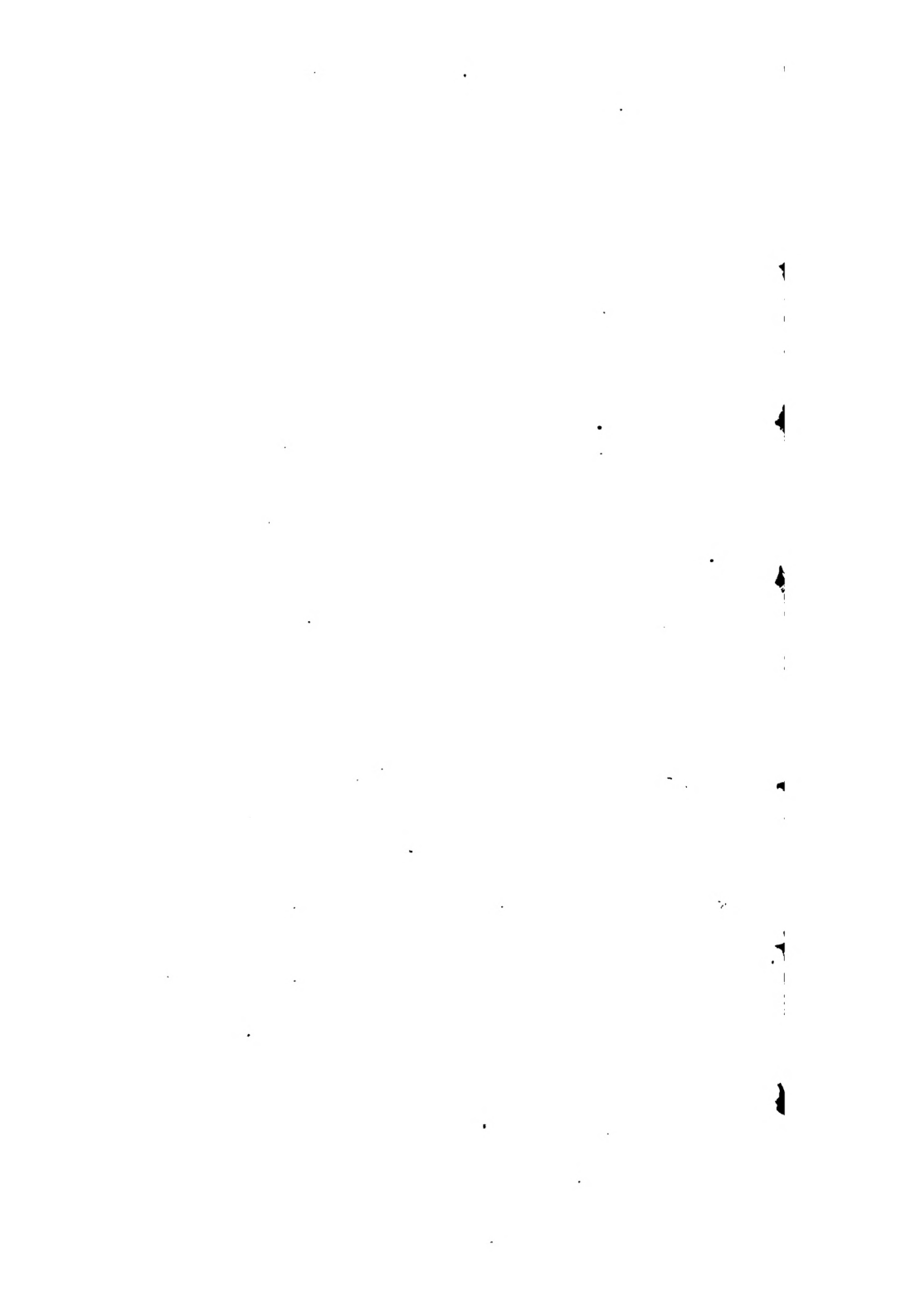
A. His station is at the outer avenue of the chapter; his duty to guard against the approach of cowans and eaves-droppers, and suffer none to pass, or repass, but such as are duly qualified.

The high priest then directs the companions to assemble around the altar, for the purpose of opening a chapter of royal arch Masons. The companions kneel upon the right knee, in a circle round the altar, leaving an opening for the high priest, king, and scribe. The high priest standing up, reads the following passage of scripture from Cross's Masonic Chart. [2 Thess. iii. 6—18.]

'Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition that ye received of us; for yourselves know, how ye ought to follow us; for we behaved not ourselves disorderly among you, neither did we eat any man's bread for nought, but wrought with labor and travail night and day, that we might not be chargeable to any of you; not because we have not power, but to make ourselves an ensample unto you to follow

Plate 14





us. For even when we were with you, this we commanded you, that if any would not work neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such, we command and exhort, that with quietness they work and eat their own bread,' &c.

The high priest, king and scribe, then take their places in the circle, kneeling on the right knee, each companion crosses his arms and gives his right hand to his left hand companion, and his left hand to his right hand companion. In this position they all give the pass-word, 'RABONI,' commencing with the king on the right of the high-priest, who whispers in his ear, the word, 'Raboni;' the king receives it from his right hand companion, and he from the next; in like manner the word goes round to the scribe, and from him to the high priest, who says, 'the word is right;' all balance 'three times three,' with their hands joined, bringing them down on their knees, nine times, making a *pause* between each three; they then rise and give the signs from the entered apprentice degree, to the royal arch, inclusive, after which the companions join in squads of *three*, for the purpose of giving the *grand omnific* royal arch word. [See plate 13, fig. 6.] This is done as follows: Each of the three companions with his right hand takes hold of the right wrist of the left hand companion, and with his left hand takes hold of the left wrist of the right hand companion, and places their right feet in front, with the hollow to the centre, so that the toe of *each one* touches the heel of the right hand man; this is called, 'three times three,' that is, *three* right feet, forming a *triangle*; *three* left hands forming a *triangle*, and *three* right hands forming a *triangle*. In this position each repeats as follows:

As we three did agree,
In peace, love, and unity,
'The *sacred word* to keep,
So we three do agree
In peace, love, and unity;
The *sacred word* to search;
Until we three,
Or three such as we, shall agree
To close this royal arch.

They then balance '*three times three*,' bringing the right hand with some violence down upon the left. The right hands are then raised above their heads, and the '*word*, Jah-buh-lun Je-ho-vah, G-o-d, are given at low breath, each companion pronouncing each syllable or letter as follows:

1st.	2d.	3d.
JAH	BUH	LUN.
.....	JAH	BUH
LUN. ....	.....	.....
.....	.....	JAH
BUH	LUN.	.....
JE	HO	VAH.
.....	JE	HO .
VAH. ....	.....	.....
.....	.....	JE .
HO	VAH.	.....
G	O	D.
.....	G	O
D. ....	.....	.....
.....	.....	G
O	D.	.....

After the '*word*,' is thus given, the high priest inquires if 'the word is right?' each squad replies 'the word is right.'

The officers and companions resume their seats. The high priest raps three times with his gavel, the king repeats it, as also the scribe; this is done three times. The high priest rising, says, 'I now declare this chapter of royal arch Masons opened in due and ancient form; and I hereby forbid all improper conduct whereby the peace and harmony of this chapter may be disturbed, under no less penalties than the by-laws, or a majority of the chapter may see fit to inflict.' He directs the captain of the host to inform the guard that the chapter is open, which being done, the chapter is ready for business.

The secretary reads the minutes of the last meeting, and if there were candidates proposed, they are generally balloted for, as in the preceding degrees. The principal sojourner then repairs to the preparation room, prepares *them* for the degree, and makes the alarm at the door.*

* A clause in the oath of a royal arch Mason runs thus: 'I furthermore promise and swear, that I will not be at the exaltation of more or less than *three* candidates, at one and the same time.' In case there is not that number to take the degree, the deficiency is made up by volunteers from the chapter. The candidates are prepared by taking their coats off, tying a bandage round the eyes, and coiling a rope *seven times* around the body of each, which unites them together, with about three feet of *slack rope* between them. As they enter the 'living arches,' groping one after the other, it reminds one of the economical manner of fattening hogs in Westphalia, as described by Hudibras.

The captain of the host rises and says, 'There is an alarm at the door, most excellent.'

H. P. Attend to the cause of that alarm, and see who comes there.

The captain of the host repairs to the door, and raps nine times, and the principal sojourner once, which the captain of the host answers, and opens the door, inquiring 'Who comes there?'

P. S. Three worthy brothers, who have been *initiated*, *passed*, and *raised* to the sublime degree of master Masons, *advanced* to the honorary degree of mark master, *presided* as master in the chair; and at the completion and dedication of the temple, were received and *acknowledged* most excellent masters; and now wish for further light in Masonry, by being *exalted* to the august sublime degree of holy royal arch.

C. H. [To candidates.] Is it of your own free will and accord, you make this request?

Can. [Prompted] It is.

C. H. Are they duly and truly prepared?

P. S. They are.

C. H. Have they made suitable proficiency in the preceding degrees?

P. S. They have.

C. H. By what further right, or benefit, do they expect to gain admission to this chapter of royal arch Masons?

P. S. By the benefit of a pass.

C. H. Have they that pass?

P. S. They have it not; but I have it for them.

C. H. Advance, and give it.

The principal sojourner whispers in his ear the word RABONI.

C. H. The word is right; you will wait a time, until the most excellent high priest be informed of their request, and his answer returned.

The captain of the host closes the door, and returns to his place in the chapter, gives the *alarm*, which is answered by the high priest, who asks the same questions, and receives the same answers from the captain of the host, as were asked and given at the door.

H. P. Since this is the case, you will let them enter this chapter of royal arch Masons, and be received under a *living arch*.

The captain of the host repairs to the door, opens it and says, It is our most excellent high priest's order, that the can-

didates enter this chapter of royal arch Masons, and be received under a *living arch*.*

P. S. [Walks in, leading the candidates by the rope, and says,] Companions, you will follow me. I will bring the blind by a way that they know not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and will not forsake them. Stoop low, brethren: he that humbleth himself, shall be exalted. Having got through the arches, the candidates are conducted once round the chapter, and directed to kneel at the altar to receive the obligation.

P. S. [Then addresses the candidates,] Brethren, as you advance in Masonry, your obligation becomes more binding. You are now kneeling at the altar for the seventh time; and about to take a solemn oath, or obligation, which, like your former obligations, is not to interfere with the duty you owe to your country, or Maker. If you are willing to proceed, you will repeat your christian and surname, and say after me:

I, A. B., of my own free will and accord, in presence of Almighty God, and this chapter of royal arch Masons, erected to God, and dedicated to Zerubbabel, do hereby and hereon, most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not reveal the secrets of this degree to any of an inferior degree, nor to any being in the known world, except it be to a true and lawful companion royal arch Mason, or within the body of a just and legally constituted chapter of such; and never unto him, or them, whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial and due examination, or lawful information given.

I furthermore promise and swear, that I will not wrong this chapter of royal arch Masons, or a companion of this degree, out of the value of any thing, myself, or suffer it to be done by others, if in my power to prevent it.

* The *living arch* is formed by a number of companions standing in two lines, extending from the door to the centre of the chapter; the two lines face inwards, and each companion takes hold, and locks his fingers with those of his companion opposite; and as the candidates pass under each couple, they place their knuckles upon the necks and backs of the candidates, (similar to the manner that old women sometimes knead bread,) the candidates generally find themselves prostrate on the floor, before they get half way through the *living arch*; and one placing his feet against the shoulders (and perhaps face) of the one behind him, endeavors to force his way through, like a man swimming.

I furthermore promise and swear, that I will not reveal the key to the ineffable characters of this degree, nor retain it in my possession, but will destroy it whenever it comes to my sight.

I furthermore promise and swear, that I will not speak the grand omnific royal arch word, which I shall hereafter receive, in any manner, except in that in which I shall receive it, which will be in the presence of three companion royal arch Masons, myself making one of the number; and then by three times three, under a living arch, and at low breath.

I furthermore promise and swear, that I will not be at the exaltation of candidates in a clandestine chapter, nor converse upon the secrets of this degree with a clandestine made Mason, or with one who has been expelled or suspended, while under that sentence.

I furthermore promise and swear, that I will not assist, or be present at the exaltation of a candidate to this degree, who has not received the degrees of entered apprentice, fellow craft, master mason, mark master, past master, and most excellent master.

I furthermore promise and swear, that I will not be at the exaltation of more or less than three candidates, at one and the same time.

I furthermore promise and swear, that I will not be at the forming or opening of a chapter of royal arch Masons, unless there be present nine regular royal arch Masons, myself making one of that number.

I furthermore promise and swear, that I will not speak evil of a companion royal arch Mason, behind his back, nor before his face, but will apprize him of all approaching danger, if in my power.

I furthermore promise and swear, that I will support the constitution of the general grand royal arch chapter of the United States of America; together with that of the grand chapter of this state, under which this chapter is holden; that I will stand to, and abide by all the by-laws, rules, and regulations of this chapter, or of any other chapter of which I may hereafter become a member.

I furthermore promise and swear, that I will answer and obey all due signs and summons, handed, sent, or thrown to me from a chapter of royal arch Masons, or from a companion royal arch Mason, if within the length of my cable-tow.

I furthermore promise and swear, that I will not strike a companion royal arch Mason, so as to draw his blood in anger.

I furthermore promise and swear, that I will employ a com-

panion royal arch Mason, in preference to any other person, of equal qualifications.

I furthermore promise and swear, that I will assist a companion royal arch Mason, when I see him engaged in any difficulty, and will espouse his cause so far as to extricate him from the same, whether he be right or wrong !!!

I furthermore promise and swear, that I will keep all the secrets of a companion royal arch Mason (when communicated to me as such, or I knowing them to be such,) without exceptions.*

I furthermore promise and swear, that I will be aiding and assisting all poor and indigent companion royal arch Masons, their widows and orphans, wheresoever dispersed around the globe; they making application to me as such, and I finding them worthy, and can do it without any material injury to myself or family. To all which I do most solemnly, and sincerely promise and swear, with a firm and stedfast resolution to keep and perform the same without any equivocation, mental reservation, or self-evasion of mind in me whatever; binding myself under no less penalty, than to have my skull smote off, and my brains exposed to the scorching rays of the meridian sun, should I knowingly or wilfully violate, or transgress any part of this my solemn oath or obligation of a royal arch Mason. So help me God, and keep me stedfast in the due performance of the same.' [Kissing the book seven times.]

P. S. Companions, you will arise, and follow me. For although you are obligated royal arch Masons, yet as the secrets of this degree are of infinitely more importance than any that precede it, it is necessary that you should travel through rough and rugged ways, and pass through many trials, in testimony of your fidelity to the order, before you can be instructed in the more important secrets of this degree.

The candidates are conducted once around the chapter, and directed to kneel; while the principal sojourner reads the following prayer. [See Ahiman Rezon, p. 239, and Webb's Monitor, p. 134.]

P. S. 'Supreme Architect of universal nature, who by thine Almighty word, didst speak into being the stupendous arch of heaven: and for the instruction and pleasure of thy rational creatures, didst adorn us with greater and lesser lights, thereby

* I have seen this point in the oath given in three different ways, that is, the phraseology of the sentence varied, but it always covers, or comprehends, murder and treason; sometimes it is expressed, 'murder and treason not excepted.'

magnifying thy power, and endearing thy goodness unto the sons of men: we humbly adore and worship thine unspeakable perfection! We bless thee, that when man had fallen from his innocence and his happiness, thou didst leave him the powers of reasoning, and capacity of improvement and of pleasure. We thank thee, that amidst the pains and calamities of our present state, so many means of refreshment and satisfaction are reserved to us, while travelling the *rugged path* of life; especially would we, at this time, render thee our thanksgiving and praise for the institution, as members of which we are at this time assembled, and for all the pleasures we have derived from it. We thank thee that the few here assembled before thee, have been favored with new inducements, and been laid under new and stronger obligations of virtue and holiness. May these obligations, O blessed Father, have their full effect upon us. Teach us, we pray thee, the true reverence of thy great, mighty, and terrible name. Inspire us with a firm and unshaken resolution in our virtuous pursuits. Give us grace diligently to search thy word in the book of nature, wherein the duties of our high vocation are inculcated with divine authority. May the solemnity of the ceremonies of our institution be duly impressed on our minds, and have a happy and lasting effect upon our lives! O thou who didst aforetime appear unto thy servant Moses *in a flame of fire out of the midst of a bush*, enkindle, we beseech thee, in each of our hearts a flame of devotion to thee, of love to each other, and of charity to all mankind! May all thy *miracles and mighty works* fill us with thy dread, and thy goodness impress us with a love of thy holy name! May *holiness to the Lord* be engraven upon all our thoughts, words, and actions! May the incense of piety ascend continually unto thee, from the altar of our hearts, and burn day and night, as a sacrifice of a sweet smelling savor, well-pleasing unto thee! And since sin has destroyed within us the first temple of purity and innocence, may thy heavenly grace guide and assist us in rebuilding a *second temple* of reformation, and may the glory of this latter house be greater than the glory of the former! Amen, so mote it be.'

After-prayer, the principal sojourner says, 'Companions, arise, and follow me.'

He conducts them once around the chapter, during which time he reads from Exodus, iii. 1—6. [See Cross's Chart, p. 103.]

'Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even Horeb. And

the angel of the Lord appeared unto him in a flame of fire, out of the midst of the bush; and he looked, and behold the bush burned with fire, and the bush was not consumed.'

By the time this reading is ended, the candidates have arrived in front of a representation of the burning bush, placed in a corner of the chapter: when the principal sojourner directs them to halt, and slips up the bandage from their eyes.

A companion who performs this part of the scene, viz: personating Deity, steps behind the burning bush, and calls out vehemently, 'Moses! Moses!!' The principal sojourner answers for the candidate, 'Here am I.'

The companion behind the bush exclaims still more vehemently, 'Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob.'

The principal sojourner then directs them to kneel down and cover their faces, and says, 'And Moses hid his face, for he was afraid to look upon God.'

The principal sojourner then says to the candidates, 'Arise and follow me,' and leads them three times around the chapter, during which time he reads the following passage of scripture from Cross's Chart, page 104.

2 Chron. xxxvi. 11—20. 'Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar, and stiffened his neck, and hardened his heart from turning unto the Lord God of Israel. Moreover, all the chief of the priests and the people transgressed very much, after all the abominations of the heathen, and polluted the house of the Lord, which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, because he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his word, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.

'Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young men or maidens, old men, or him that stooped for age; he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord,

and the treasures of the King, and his princes: all these he brought to Babylon.

'And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword, carried he away to Babylon;—where they were servants to him and his sons, until the reign of the king of Persia.'

As the principal sojourner commences reading, 'Therefore he brought upon them the king of the Chaldees,' &c. a scene of confusion takes place, not easily described. The intention of it is to represent the siege, and destruction of Jerusalem. They commence by rolling cannon-balls, clashing old swords, and discharging pistols, and finally a general shouting, groaning, whistling, stamping, and throwing down benches, &c. are heard in all parts of the hall.

In the mean time, the candidates are thrown down, bound and dragged out into the preparation room, and the door closed.

In a few minutes there is heard a great shout of rejoicing, each one in the chapter exclaiming, '*Hurrah for the captives!*' This is repeated several times: the door is then opened by the captain of the host, who informs the candidates that Cyrus has made a proclamation to build a second temple at Jerusalem, and that they are at liberty to return.

The principal sojourner, who is all this time with the candidates, requests that the proclamation be read to them.

The captain of the host reads from Cross's Chart, p. 105.

'Now in the first year of Cyrus, king of Persia, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia: The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, which is in Jerusalem.'

C. H. What say you to the proclamation; are you willing to go up?

P. S. [After consulting the candidates, says,] We are willing to go up to Jerusalem; but we have no *pass-word*, whereby to make ourselves known to our brethren; when we arrive there, what shall we say to them?

C. H. [Reads Exodus iii. 13, 14.]

And Moses said unto God, Behold! when I come unto the

children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say unto me, What is his name; what shall I say unto them? And God said unto Moses, *I am, that I am*: and thus thou shalt say unto the children of Israel, *I am* hath sent me unto you.'

P. S. We will go up. Companions, you will follow me: our pass-word is, '*I am, that I am.*'

As they enter the chapter, they again pass under the living arch, and the principal sojourner says, 'Stoop low, brethren. He that humbleth himself, shall be exalted.* The arches grow heavier every time they are passed; but the conductor consoles his dupes by reiterating, '*This is the way* many great and good men have travelled before you; never deeming it derogatory to their dignity to *level themselves* with the fraternity. I have often travelled this road from Babylon to Jerusalem, and generally find it rough and rugged. However, I think I never saw it much smoother than it is at the present time.'

By this time, the candidates have stumbled over the *rugged road*, and arrived again at the entrance of the *living arch*. [See plate 15.]

P. S. Companions, here is a very difficult and dangerous place ahead, which lays directly in our way. Before we attempt to pass it, we must kneel down and pray.

Principal sojourner reads Ps. cxli.

'Lord, I cry unto thee; make haste unto me; give ear unto my voice. Let my prayer be set forth before thee as incense: and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practise wicked works with men that work iniquity. Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil. Mine eyes are unto thee, O God, the Lord: in thee is my trust; leave not my soul destitute. Keep me from the snare which they have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own nets, whilst that I withal escape.'

The candidates arise, pass under the arch, over the rugged road, and kneel, while the principal sojourner reads from Ps. cxlii.

P. S. Let us pray:

'I cried unto the Lord with my voice; with my voice unto

* On one side of the hall or chapter, the living arches are formed; on the other side is what is called the '*rugged road.*' This is generally made of blocks and logs of wood, old chairs, benches, &c

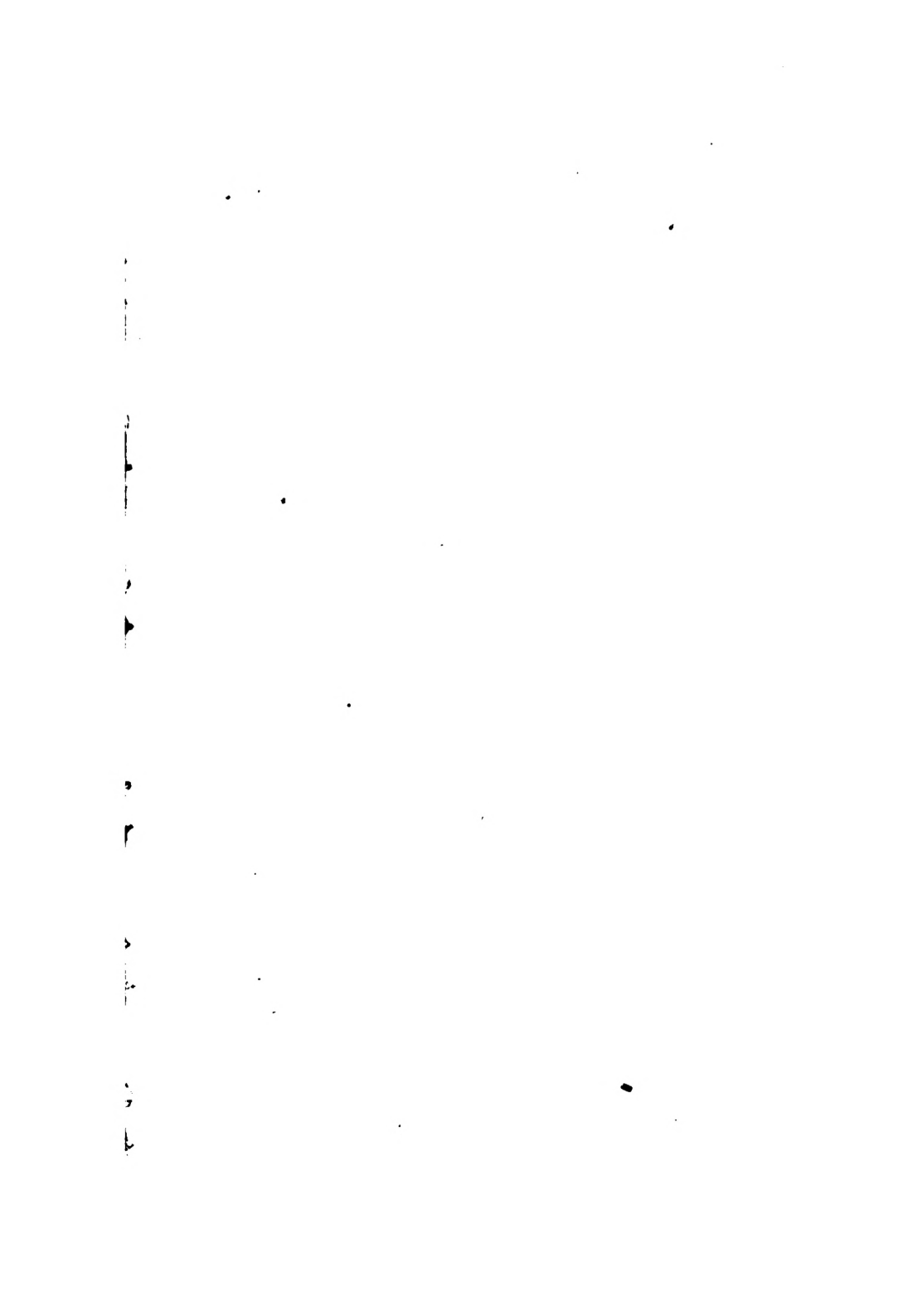


Plate 15



the Lord did I make my supplication. I poured out my complaint before him; I showed before him my trouble. When my spirit was overwhelmed within me, then thou knowest my path. In the way wherein I walked have they privily laid a snare for me. I looked on my right hand, and behold, but there was no man that would know me; refuge failed me; no man cared for my soul. I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living. Attend unto my cry, for I am brought very low; deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise thy name.'

Passing round as before, the candidates kneel, while Ps. cxliii. is read.

P. S. Let us pray:

'Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath made me to dwell in darkness. Therefore is my spirit overwhelmed within me; my heart within me is desolate. Hear me speedily, O Lord: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. Bring my soul out of trouble. And of thy mercy cut off mine enemies; for I am thy servant.'

The principal sojourner now informs the candidates they have arrived in sight of the ruins of the *old temple*, near the outer veil of the tabernacle,* at the same time making an alarm, by stamping on the floor, '*three times three*,' which brings out the master from the first veil.

M. 1st V. Who comes here? Who dares approach this first veil of our sacred tabernacle? Who are you, and what are your intentions?

P. S. Three weary sojourners from Babylon, who have come up thus far, to aid and assist, in the noble and glorious work of rebuilding the house of the Lord, without the hope of fee or reward.

M. 1st V. How do you expect to enter this first veil?

* Here the veils are suspended through the hall, and the officers take their seats, (except the principal sojourner, who is with the candidates through the whole ceremony,) as in plate 12.

P. S. By the pass-word '*I am, that I am,*' which we received in Babylon.

M. 1st V. The pass is right, you have my permission to enter this first veil. [The candidates walk in, and their bandages are raised.] Three most excellent masters you must have been, or thus far you could not have come; but further you cannot go, without my *words, sign, and word of exhortation*. My *words* are, *Shem, Ham, and Japhet*; my *sign* is this, [See plate 13, fig. 4,] in imitation of one given by God to Moses, when he commanded, him to cast his *rod upon the ground* thus [casting down a cane] and it became a *serpent*; but putting forth his hand, and taking it up by the tail, it became a rod in his hand as before. My word of exhortation is explanatory of this sign, and is to be found in the writings of Moses, and is as follows, Exodus iv. 1—10. [See Cross's Chart, page 107.]

P. S. Companions, we have passed the first guard, and will make an alarm at the second veil.

M. 2d V. Who comes there? Who dares approach this second veil of our sacred tabernacle?

P. S. Three weary sojourners from Babylon, &c. [as before.]

M. 2d V. How do you expect to enter the second veil?

P. S. By the *words, sign, and word of exhortation* of the master of the first veil.

M. 2d V. Give them, [words given as before,] they are right, you have my permission to enter this second veil. [Pass in.] Three most excellent masters you must have been, or thus far you could not have come; but further you cannot go without my *words, sign, and word of exhortation*. My words are *Shem, Japhet, and Adoniram*; my *sign* is this, [See plate 13, fig. 5,] it is in imitation of one given by God to Moses, when he commanded him to thrust his hand into his bosom, and taking it out it became as leprous as snow. My word of exhortation is explanatory of this sign, and is found in the writings of Moses.

P. S. Companions, we will pass on, and make an alarm at the third veil.

M. 3d V. Who comes there? who dare approach this third veil of our sacred tabernacle?

P. S. Three weary sojourners, [as before.]

M. 3d V. How do you expect to enter?

P. S. By the *words, sign, and word of exhortation* of the master of the second veil.

M. 3d V. Give them; [given as before,] they are right—

Enter—Three most excellent masters you must have been, or thus far you could not have come; but further you cannot go without my *words, sign, and word of exhortation*. My words are *Haggai, Joshua, and Zerubbabel*; my sign is this, [See plate 13, fig. 3,] it is in imitation of one given by God to Moses, when he commanded him to pour water upon the dry land, and it became blood. My word of exhortation is explanatory of this sign, and is found in the writings of Moses. I also present you with the signet of Zerubbabel.

P. S. Companions, we have passed the third veil; we will make an alarm at the fourth veil.

R. A. C. Who comes there? who dares approach this fourth veil of our sacred tabernacle, where incense burns day and night, upon our holy altar? who are you, and what are your intentions?

P. S. Three weary sojourners from Babylon, who have come up thus far, to aid and assist in the noble and glorious work of rebuilding the house of the Lord, without the hope of fee or reward.

R. A. C. How do you expect to enter the fourth veil of our sacred tabernacle?

P. S. By the *words, sign, and word of exhortation* of the master of the third veil.

R. A. C. Give them; [words, &c. of third veil given.] they are right; you have my permission to enter.* [Enter.] Three most excellent masters you must have been, or thus far you could not have come. I will now make an alarm and present you to the *grand council*.

H. P. Who comes here?

P. S. Three weary sojourners from Babylon, who have come up thus far to aid and assist in rebuilding the house of the Lord, without the hope of fee or reward.

H. P. Have you the signet of Zerubbabel?

P. S. We have, [presenting a triangular piece of metal with the words *Zer-ubba-bel* engraved on it.]

The high priest takes it, reading from Cross's Chart, page 108. 'In that day, will I take thee, O Zerubbabel my servant, the son of Shealtiel, saith the Lord, and will make thee as a *signet*, for I have chosen thee.' [Turning to the king.] 'Companion king, are you satisfied this is the signet of Zerubbabel?

* The veils are drawn aside, the candidates enter, and for the first time, are permitted to behold the '*grand council*,' high priest, king, and scribe, by the light of ignited *gum camphor* in an urn upon the altar.

K. I am satisfied, most excellent, that it is, [taking it into his hand and scrutinizing it very sagaciously.]

H. P. Companion scribe, are you satisfied that it is the signet of Zerubbabel?

S. [Looking shrewd,] I am satisfied, most excellent.

H. P. [Drawing it across his forehead, in imitation of the penalty.] *Signet of truth*, holiness to the Lord! [The king and scribe take and give the sign, repeating 'Holiness to the Lord.']

H. P. It is the opinion of the *grand council*, that you have presented the signet of Zerubbabel. But owing to difficulties having arisen from the introduction of strangers among the workmen, none are allowed to undertake in the noble and glorious work, but the true descendants of the twelve tribes. It is necessary you should be very particular in tracing your genealogy. Who are you, and what are your intentions?

P. S. We are of your own kindred, the descendants of those noble families of Giblimes, who wrought so hard at the building of the first temple. We have been regularly *initiated* as entered apprentice Masons, *passed* to the degree of fellow craft, *raised* to the sublime degree of master Mason, *advanced* to the *honorary* degree of mark master, *presided* as master in the chair, and at the completion and dedication of the temple, were acknowledged as most excellent masters. We were present at its destruction by Nebuchadnezzar, and by him were carried away captive to Babylon; where we remained servants to him and his successors, until the reign of Cyrus, king of Persia, by whose proclamation we were liberated, and have come up thus far to aid and assist in the noble and glorious work of rebuilding the house of the Lord, without the hope of fee or reward.

H. P. Let the captives be unbound, and brought to light. Companion king, I think we had better employ these sojourners. They look like good hardy men: just such men as we want about the building. What say you?

K. It is my opinion, most excellent, they are very expert *workmen*. I wish they might be examined.

H. P. What is your opinion, companion scribe?

S. If they can satisfy us they are Free Masons, I shall be in favor of employing them immediately.

H. P. You say you are entered apprentice Masons? Satisfy the grand council.

All give the signs of the first degree.

H. P. Are you satisfied, companion king?

K. I am satisfied, most excellent. [Bows gracefully.]

H. P. Are you satisfied, companion scribe?

S. I am satisfied, most excellent.

H. P. The grand council are satisfied you are entered apprentice Masons. Can you satisfy them you are fellow craft Masons?

Candidates give the signs of the fellow craft, which causes the same remark from the grand council as the first. In like manner, the signs of each degree are given, up to the most excellent master's degree, inclusive.

After a little consultation, the '*grand council*' agree to employ them, and furnish them with working tools,* and direct them to repair to the north-east corner of the ruins of the *old temple*, with orders to remove the rubbish, preparatory to laying the foundation for the *new*, and be very careful to preserve every thing that falls in their way, that they think will be of any service to the craft, and bring it up to the grand council.

P. S. [To candidates.] Follow me.

Each one shoulders his working tool, and follows the principal sojourner, in Indian file, to one corner of the hall, where they find a quantity of blocks, brick-bats, &c. and among other things, a *key stone*. They commence removing the *rubbish*, under which they discover a *trap-door*, and finding the key stone, take it up to the grand council.

H. P. Companion king, have you further business to lay before this grand council?

K. I have nothing, most excellent.

H. P. Have you any thing, companion scribe?

S. I know of nothing, most excellent.

H. P. I know of nothing, except it is to examine the workmen from the ruins of the temple. The workmen may come forward, and give an account of their labors.

P. S. Most excellent, in pursuance of your orders, we repaired to the ruins, and commenced our labors; and after laboring several days, we came to what we supposed to be an impenetrable rock - but one of the companions striking on it with his crow, it returned a hollow sound: and on closer examination, we found it to be the key stone of an arch, which, with much difficulty, we succeeded in removing from its place; through the aperture of which, we discovered an immense *vault*, curiously *arched*, and we have brought the key stone up, that it may be examined by the *grand council*.

H. P. You will present it. Companion king, this is a very

* The candidates are presented with a *pick-ax*, *crow*, and *shovel*, of the ordinary size, generally made of wood, and kept in the chapter for this use.

valuable discovery, indeed. It must be a key stone of a mark master Mason.

K. I think that is the stone wrought by our grand master *Hiram Abiff*.

H. P. Addressing the scribe in the same manner, and receiving a like answer, draws the key stone across his forehead, and giving the sign, The key stone of a '*mark master Mason: holiness to the Lord.*' King and scribe do, and say the same.

H. P. [To candidates.] This is a *very* valuable discovery, indeed. No doubt it will lead to some important treasure, of inestimable value to the craft. Are you willing to pursue your labors, and endeavor to penetrate this *secret vault*?

P. S. [After consulting his companions,] We are, even to the risk of our lives.

H. P. Go: and may the God of your fathers be with you. Preserve every thing that falls in your way.

The principal sojourner and companions repair to the same place, where they first commenced their labors; and, raising the trap-door, consult together, to ascertain who is willing to descend into the vault: one of the candidates agreeing to go down, they put a rope seven times round his body.

P. S. [To candidate descending into the secret vault.] It is necessary you should take a little precaution; that is, if you wish to descend still lower, pull the rope in your *left hand*: if you wish to ascend, pull that in your *right*.

Two companions take hold of each 'end of the rope, letting the candidate down eight or ten feet, to another *trap-door*, where he finds three small *trying* squares: and giving the signal of ascending, is drawn violently up. Each candidate taking a square, repairs to the grand council. As they present themselves, the following passage of scripture is read from Cross's Chart, p. 109.

ZECHARIAH iv. 9, 10. 'The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; *and thou shalt know that the Lord of hosts hath sent me unto you.* For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel, with those seven.'

The high priest then inquires of the king and scribe, as before, if they have any more business, &c.; and being answered in the negative, directs the candidates to come forward and give an account of their labors. The principal sojourner then relating what took place in the secret vault, delivers the three squares.

H. P. [Drawing the square across his forehead,] The

jewels of our three ancient grand masters. Holiness to the Lord!

The king and scribe in turn do the same. The high priest inquires again if they are willing to penetrate this secret vault still further? The principal sojourner replies as before, that they are, even to the risk of their lives.

H. P. Go, and may the God of your fathers be with you; and remember your labor shall not go unrewarded.

They repair to the secret vault, letting down one of the companions, who raises the second trap-door, and is let down about eight or ten feet further, where he finds the *ark*, [See plate 14,] gives the signal, and is drawn up. They take the *ark* and carry it up to the grand council, who, after due inquiry into the business as before, direct the *workmen* from the secret vault to come forward and give an account of their labors.

P. S. Most excellent, in pursuance of your orders, we repaired to the secret vault, and let down one of our companions as before. The sun at this time was at its meridian height, the rays of which enabled him to discover a small box, or chest, standing on a pedestal, curiously wrought, and overlaid with gold: he involuntarily found his hand raised in this position, [See plate 13, fig. 1,] to guard his eyes from the intense light and heat reflected from it. The air becoming exceedingly offensive, he gave the signal of ascending, and was immediately drawn out. We have brought the *ark* up, for the examination of the grand council.

H. P. [Looking at the *ark* apparently much surprised.] Companion king, this is the ark of the covenant of God! [The king and scribe declare the same.*]

H. P. [Taking the *ark*,] We will open this ark, and see what valuable treasure it contains, [opens it and takes out a book,] Companion king, here is a very ancient looking book; what can it be? Let us read from the first page. [Reads.]

Genesis i. 1—3. 'In the beginning, God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.'

Deut. xxxi. 24—26. 'And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this

* Probably they go on the principle, that, 'a lie well stuck to, is as good as the truth.'

book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.'

Exodus xx. 21. 'And thou shalt put the mercy seat above, upon the ark; and in the ark thou shalt put the testimony that I shall give thee.'

H. P. This is a book of the law, long lost, but now found; holiness to the Lord!

A book of the law, long lost, but now found; holiness to the Lord!!

A book of the law, long lost, but now found; holiness to the Lord!!!* [The king or scribe each does the same once.]

H. P. (To candidates.) You now see that the world is indebted to Masonry for the preservation of this sacred volume. Had it not been for the wisdom and precaution of our ancient brethren, this, the only remaining copy of the law, would have been destroyed, at the destruction of Jerusalem. (Takes a little pot out of the ark.) Companion king, what can this be? A pot of manna. We will read in the book of the law, and see what that says. Reads from Ahiman Rezon, page 248. Hebrews ix. 2—5.

'For there was a tabernacle made: the first wherein was the candlestick, and the table, and the shew-bread, which is called the sanctuary: and after the second veil, the tabernacle, which is called the holiest of all: which had the golden censer, and the ark of the covenant, overlaid round about with gold; wherein was the *golden pot that had manna*; and Aaron's *rod*, that budded, and the tables of the covenant; and over it the cherubims of glory, overshadowing the mercy seat; of *which we cannot now speak particularly*.' A pot of manna; holiness to the Lord. [King and scribe as before.] Companions, we read in the *book of the law*, that 'He that overcometh, will I give to eat of the *hidden manna*.' Come forward, companions, you are entitled to it. [Each one receives a small lump of *sugar*.] But how it came deposited here, we cannot now particularly speak. You must go higher in Masonry before you can know.

The high priest finds Aaron's *rod* in the ark, and also a *key* to the ineffable characters of this degree; [See plate 13, fig. 7.] takes the key, and explains the characters on the four sides of the ark, thus:

H. P. 'Deposited in the year three thousand.' 'By Solomon, king of Israel.' 'Hiram, king of Tyre, and Hiram Abiff.'

* Each time, as the high priest repeats 'A book of the law,' &c. he gives the sign of the penalty of this degree. [See plate 13, fig. 1.]



'For the good of Masonry generally, but the Jewish nation in particular.'

H. P. [Addresses candidates.] Companions, here are *three mysterious words* in a triangular form, upon the ark, which, when first found, was covered with three squares, the jewels of our three ancient grand masters; and from this circumstance, we *supposed* it to be the 'Long lost master Mason's word;' and on applying the *key* to it, it proved our suspicions to be correct. It is the name of Deity in three languages, viz.; *Chaldeac, Hebrew, and Syriac*, which is the long lost master Mason's word, and has now become the *grand omnific* royal arch word.

The word is given to the candidates as before described.* [See plate 13, fig. 6.] The high priest then gives the candidates a history of the degree, as before herein given, and the chapter is closed in the same manner as it is opened; except the high priest declares the chapter *closed*.

The key to the ineffable characters or royal arch cipher al-
luded to in the oath, and delineated in plate 13, fig. 7, consists of right angles, in various attitudes, with the addition of a dot. Being dissected, it forms 26 distinct characters, corresponding with the 26 letters in the English alphabet.

There are two ways, at least, of combining and using these characters for secret correspondence.†

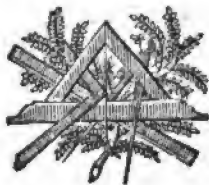
One method is to call the first sign,  a; the second,  b; and so on, reading from left to right, thus:

a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	
																						
w	x	y	z																			
																						

* In closing the chapter, the words are not given; they only raise the *arch*, and put their heads under, without giving the word.

† This is said to be the cipher used by the notorious Aaron Burr, in confidential communications to his companions royal arch accomplices, secretly to execute his treasonable plots against the government of the United States. It fully illustrates the danger of secret combinations.

Had these letters fallen into the hands of any but royal arch Masons, they could not have read them, without the key, as in plate 13, fig. 7. And had they fallen into the hands of royal arch Masons, who disapproved of the treason, they would have felt (conscientiously) bound to conceal; having taken an oath, under the penalty of death, to 'conceal the secrets of a companion: royal arch Mason, murder and treason not excepted.'



ROYAL MASTER'S DEGREE.

The circumstances on which this degree was founded (according to *Masonic tradition*,) originated at the building of king Solomon's Temple; our three ancient grand masters, viz: Solomon, king of Israel, Hiram, king of Tyre, and Hiram Abiff, at that time formed a resolution to reward all those master Masons who should prove themselves worthy by their fidelity, industry, and skill, by communicating to them the *omnific* word. This being agreed upon, it then became necessary to agree at what time, and under what circumstances, it should be first communicated; this was a point not easily determined; several plans were proposed, and found exceptionable, insomuch, that their deliberations upon this subject continued until a short time prior to the completion of the Temple; when it was proposed by Hiram Abiff, that the *word* should not be given, until the Temple was completed, and then only in the presence, and by the consent of all three; this plan was adopted, and they bound themselves by solemn oaths to a strict observance of the same. Not long after this agreement, Hiram Abiff went into the sanctum sanctorum, as it was his usual custom at high twelve to offer up his prayers to the Deity, and draw designs upon the trestle-board, and as he was returning, he was accosted at the entrance of the same by Adoniram, who in a very friendly manner inquired, when he should receive the *omnific* word. Hiram Abiff replied, 'My worthy friend Adoniram, it is uncertain when, or whether you will ever receive it, for agreeable to arrangements lately entered into by Solomon, king of Israel, Hiram, king of Tyre, and myself, the word cannot be given until the Temple is completed, and then only in the presence of all three.' Adoniram replied, 'Supposing one of you three be removed hence by death, prior to the completion of the Temple, how then shall I expect to receive it.'

Hiram Abiff, pointing down and tapping the floor three times

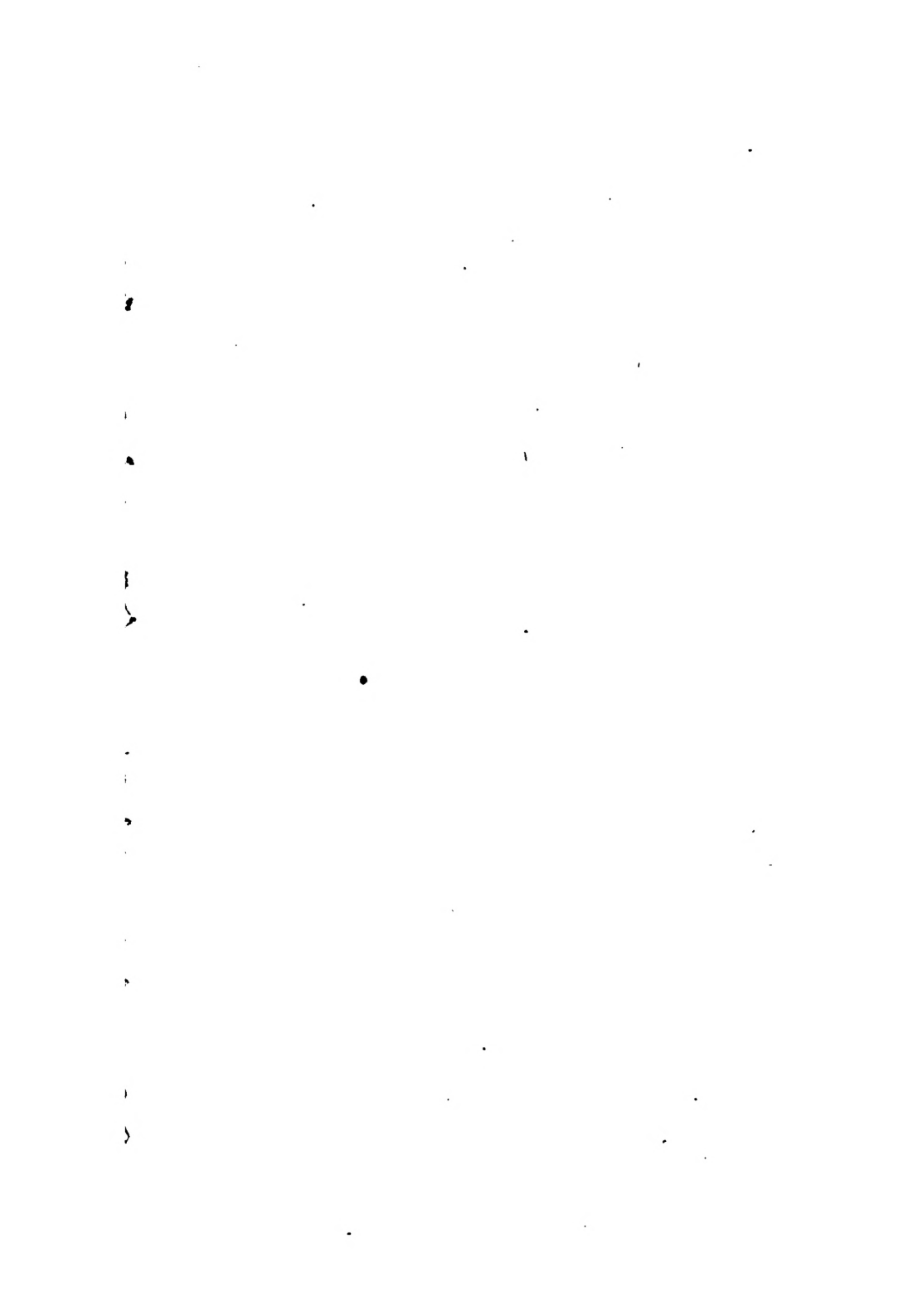
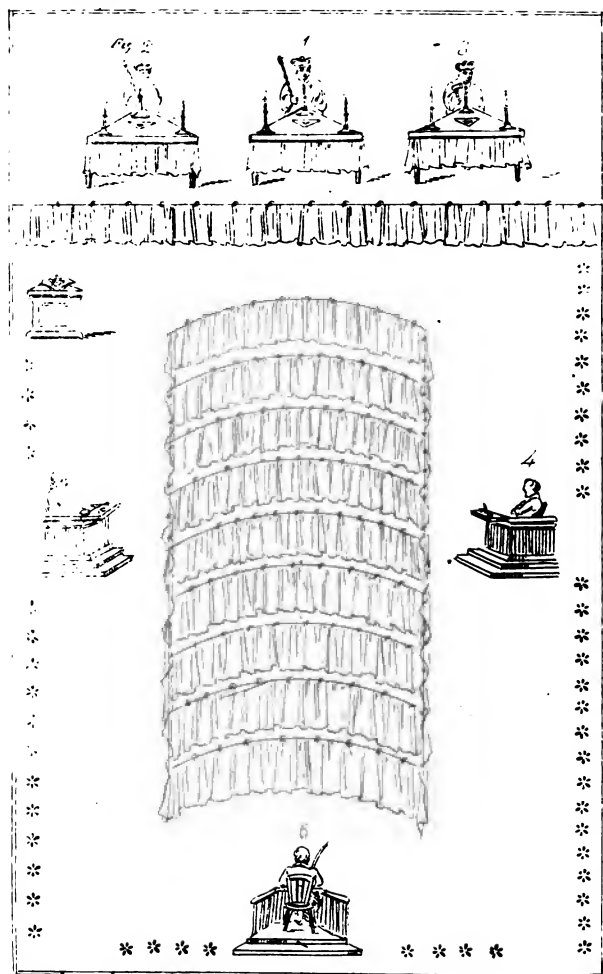


Plate 16



with his foot, observed, in a very solemn tone, 'When I die, they'll bury it there.*'

The following passage from Cross's Chart, page 116, gives an allusion to what is intended to be represented by this council.

'And he set the *cherubims* within the inner house, and they stretched forth the wings of the cherubims, so that the *wing* of the one touched the one wall, and the wing of the other touched the other wall, and their wings touched one another, in the midst of the house.'

The ark called the glory of Israel, which was set in the middle of the 'holy place, under the wings of the cherubims, was a small chest, or coffer,' &c. The companions being thus arranged, around the altar, the candidate is conducted into the room, or hall; soon after he enters, a companion, in imitation of Hiram Abiff, comes in and kneels at the altar, (called sanctum sanctorum,) and repeats the following prayer:

'Thou, O God, knowest our downsitteing and uprising, and understandest our thoughts afar off: shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while travelling this vale of tears. Man that is born of woman is of few days, and full of trouble. He cometh forth as a flower, and is cut down: he fleeth also as a shadow, and continueth not; seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass: turn from him, that he may rest, till he shall accomplish his day; for there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet, O Lord, have compassion on the children of thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation. Amen. So mote it be.'

He rises and passes out of the sanctum sanctorum, under the extended wings of the cherubims. The candidate is directed to walk up to him and accost him as follows: 'Our grand

* It is believed by Masons, that Hiram Abiff had been forewarned of his approaching *awful* fate, of which we have a detailed account in the master Mason's degree. This history the author had word for word from the mouth of one Mr. Barney, who styles himself the grand lecturer of Masons; and if the history is merely fiction, probably Mr. B., like the author, was *duped* by some one who made it his business to peddle falsehoods.

master Hiram Abiff, 'when shall I expect to receive the master Mason's word?'

H. A. My worthy companion Adoniram, &c.

The same conversation passes, as related in the history of this degree. The candidate personates Adoniram, and the other companion Hiram Abiff.

The obligation of this degree is given in different ways. When the author received his degree, which was in a regular council, the obligation was thus, viz: 'Do you promise, upon the oath of a royal arch Mason, to keep the secrets of this degree?' *Ans.* 'I do.'

LECTURE.

If A and B wish to examine each other on this degree, they will proceed as follows:

A. Taps the floor three times with his toe, and says, 'Do you know any thing about this?'

B. I know something about it.

A. What do you know about it?

B. I know something about the beginning of it.

B. Then taps the floor three times, and says, 'Do you know any thing about this?'

A. I know something about it.

B. What do you know about it?

A. I know something about the ending of it.

A. What is the beginning?

B. Alpha.

B. What is the ending?

A. Omega.

The grip is given by taking each other by the wrist, (as two children do to make a seat for a third,) that is, A takes hold of the wrist of his left hand with his right; B does the same, and with the left hand, they each take hold of the other's right wrist, so that the four hands form a square.

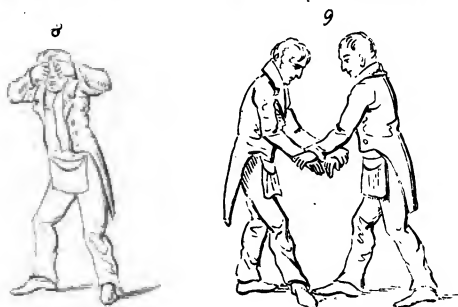
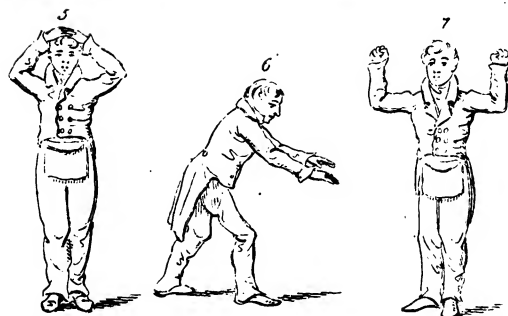
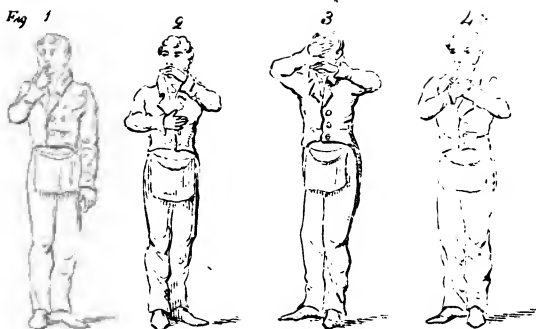
The words are given by quitting the hold of your own wrist, extending your left arm downwards at the full length, keeping hold of your companion's right wrist;* at the same time, place your right feet together, toe to heel, so as to form two sides of a triangle; looking down at the feet, each in a low tone says, *Alas, poor Hiram!* [See plate 17, fig. 9.]

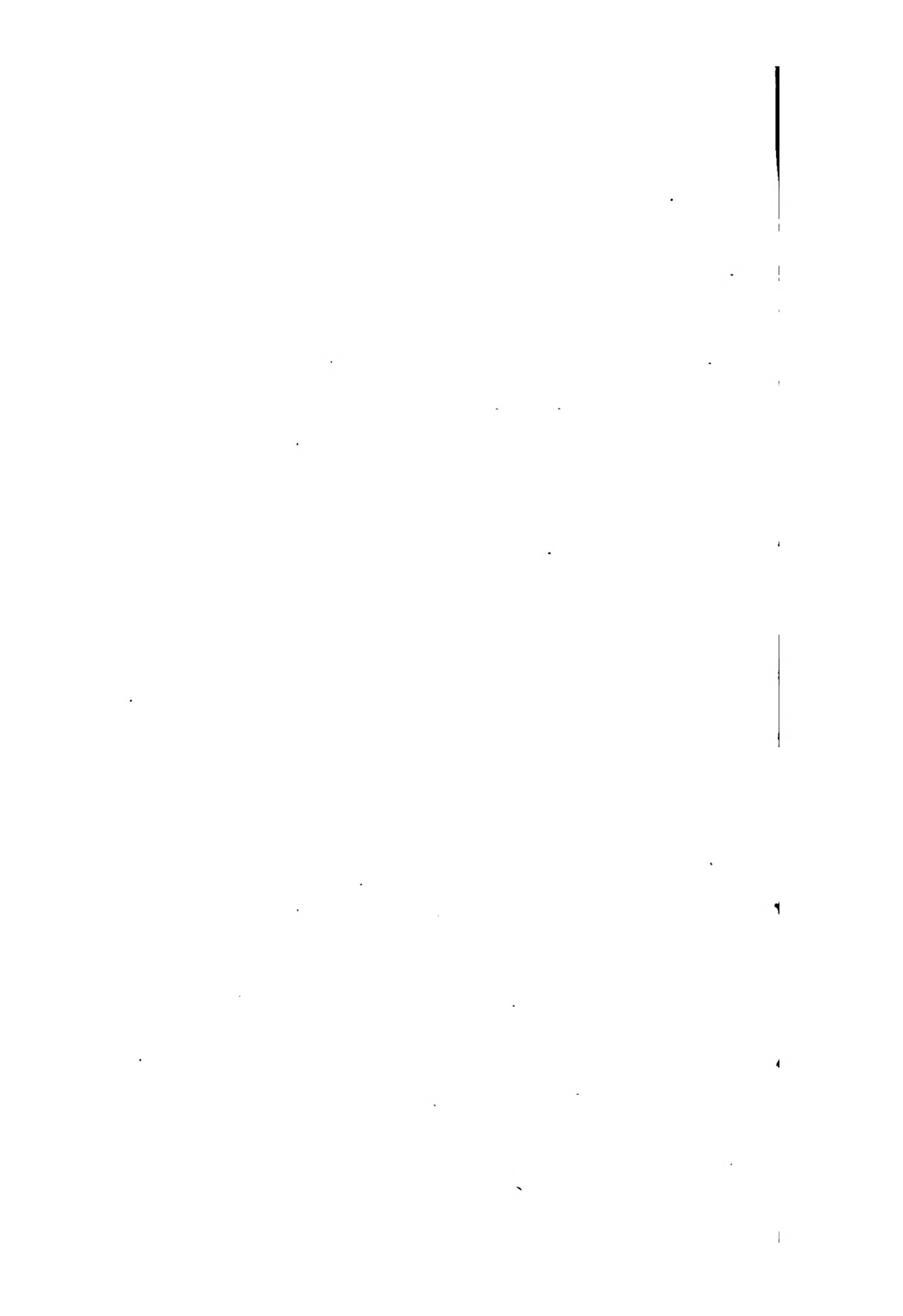
The sign of this degree is given by placing the fore-finger of the right hand upon the lips. [See plate 17, fig. 1.]

* This is said by Masons to represent a 'broken square, and is emblematical of the untimely death of Hiram Abiff.

Plate 17

Fig 1





It is used as a caution to a companion, when you wish him to keep silence.

The following extracts are from Cross's Masonic Chart. They will serve to cast some *light* on this degree. [See Chart, page 115.]

'This degree cannot legally be conferred on any but royal arch Masons, who have taken all the preceding degrees; and it is preparatory to that of the select master. Although it is short, yet it contains some valuable information, and is intimately connected with the degree of select master. It also enables us with ease and facility to examine the privileges of others to this degree, while, at the same time, it proves ourselves.'

The following passages of scripture, &c. are considered to be appropriate to this degree. [See Chart, p. 116.]

Rev. xxii. 12—14. 'And behold I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.'



SELECT MASTER'S DEGREE.

This degree is the summit and perfection of ancient Masonry : and without which, the history of the royal arch degree cannot be complete. It rationally accounts for the concealment and preservation of those essentials of the craft which were brought to light at the erection of the second temple, and which lay concealed from the Masonic eye, four hundred and seventy years. Many particulars relative to those few, who, for their superior skill, were selected to complete an important part of king Solomon's temple, are explained ; and here too, is exemplified an instance of *justice* and *mercy*, by our ancient patron towards one of the craft, who was led to disobey his commands, by an over-*zealous* attachment for the institution. It ends with a description of a particular circumstance, which characterizes the degree. [Cross's Chart, p. 118.]

For form of council, see plate 16.

The *first officer* is seated in the east, (council chamber,) under a rich canopy, dressed in royal purple robes, a golden crown on his head, and sceptre in his hand ; and a gold trimmed *collar* on his neck, to which is suspended a gold trowel. He represents king Solomon, and is styled, thrice illustrious grand master.

The *second officer* is on his right, with the same dress and decorations. He represents Hiram, king of Tyre, and is styled, deputy illustrious grand master.

The *third* is seated on the left of the first. He is dressed in yellow robes, trimmed with blue ; a collar on his neck, and a gold hammer in his hand. He represents Hiram Abiff, and is called principal conductor of the work.

Before each of the three first officers is a triangular table, upon each angle of which is a burning taper ; and in the centre, a triangular plate of gold. A *veil* or *curtain* separates

them from the rest of the officers and companions, as is represented in plate 16.

The next three officers in rank, are seated in the other part of the *hall*, so as to form a *triangle*, in the following order, viz. :

The secretary, who is the fourth officer, in the *south*.

The fifth, treasurer, in the *north*.

The sixth is seated in the *west*, with a drawn sword, representing *Adoniram*, and is styled Captain of the guards.

The seventh officer is called *Akishar*, the grand steward. He acts as tyler, and *is to* guard the inside of the door.

The officers being seated, the veil or curtain is drawn aside, which brings them all into one apartment.

The presiding (or first) officer gives notice that he is about to open a council of select masters; and after the necessary precaution, to ascertain that there is none present but those of the degree, he proceeds as follows :

K. S. My worthy companion of Tyre, shall we resume our labors, and complete the secret work which has been so happily begun ?

Hiram, king of Tyre, replies, 'Thrice illustrious grand master, it is my most ardent wish to see it completed, and the sacred treasure therein safely deposited; that I may return to my own country with the satisfaction of having faithfully discharged my duty to the craft.

K. S. Companion conductor, are our numbers complete ?

H. A. Thrice illustrious grand master, I find the number of three times nine.

K. S. Companion conductor, you will see that the secret vault is made secure.

Hiram Abiff returns, and says, 'Thrice illustrious, all is in security.'

K. S. Illustrious deputy grand master, what is it o'clock ?

H. K. T. Nine at night, thrice illustrious, when all prying eyes are closed in sleep.

K. S. Such being the hour, it is my pleasure that a council of select masters be now opened for the dispatch of business. Companion conductor, you will therefore order the companions to their several stations, and after the regular alarm shall be given, let them proceed in their labors, according to the directions they have received.

H. A. Companions, it is our illustrious grand master's orders that a council of select masters be opened for the dispatch of business; and after the regular alarm of the *mysterious number nine* is given, each will resume his labor.

Solomon then knocks *eight* quick and one slow, and all the officers imitate him in their turn, according to rank.

Then all the companions knock eight quick and one slow, with their hands.

Solomon says, 'Attend to giving the signs, companions.'

All the companions rise on their feet, and give the signs from entered apprentice to the *royal master*, as before described.

The signs of a select master are as follows: The first is similar to the sign of distress of a master Mason. The fists are both clenched, in allusion to one of the penalties of the obligation, which is to have both hands *chopped off* to the *stumps*. [See plate 17, fig. 7.]

Another sign is made by crossing the hands and arms, as in plate 17, fig. 4: with a quick motion draw the hands edgewise across the body downwards, as though you were in the act of quartering the body, and let them drop by your sides; this is in imitation of part of the penalty of this degree, which is to have the body *quartered*.

Another sign is given, by placing the hands over each eye [as in plate 17, fig. 8.] and with a quick motion, throw the arms downwards at an angle of forty-five degrees, as though you was 'tearing the eye-balls from the sockets,' and dashing them on the ground, drop the arms by the side; this is a *part* of the penalty of a select master.

Another sign, [see plate 17, fig. 6.] alludes to that *part* of the penalty of being thrown among the rubbish of the temple; it is made by placing the left hand upon the upper part of the forehead, the palm down, and cover it with the right, the body erect, heels together, step off with the left foot, and plant it about 18 inches in front with a stamp, at the same time dart the hands forward.

The most important signs of this degree among Masons are these, [See plate 17, fig. 2 and 3;] they are made in this manner—place the palm of the right hand upon the heart, and pronounce the word 'secrecy,' and immediately raise the left hand, and place the palm *over* the mouth, the first finger against the upper lip, the others a little off, the thumb against the side of the nose, and pronounce the word 'silence,' raise the right hand from the breast, and place it over the eyes, and say *silence* and *darkness*.

Solomon then says, I declare this council of select masters opened in due and ancient form; the companions will govern themselves accordingly. He then gives a heavy rap with his gavel, and his right and left hand companions do the same, and each resumes his seat.

The council being opened, the candidate is conducted to an antechamber, and is told to remain there until he sees the door open, when he must walk into the council.

The tyler, (or grand steward Ahishar) takes his post on the inside of the door to guard the same, who, after walking back and forth, sits down by the door, and feigns himself sleeping (this is a very difficult part to act: the *loudest snorers* are always selected, and, to test this point, each companion *exhibits a specimen* of his talents or skill, by laying down on the floor or bench near the door, and throws himself into all the attitudes and grimaces of somnolency, by groaning, snoring, grating of teeth, choaking, &c. ;) the door is now thrown open, and the candidate (*Izabud*) enters.

Captain of the guards demands, 'Who comes there?'

Izabud replies as directed, 'A zealous brother, who wishes to partake of your labors.'

C. G. Give me the word, sign, and token of your entrance.

I. I have none.

C. G. An intruder! an intruder!

Companions all exclaim, Put him to death instantly. For the ceremonies of initiating a companion to this degree, see history; the candidate represents *Izabud*, who lived in the days of king Solomon.

HISTORY.

Our three grand masters at building the temple entered into a solemn agreement, by obligation among themselves, not to confer the master's degree until the temple should be completed, and even then only on such as should have rendered themselves worthy, by their skill, their virtue and their inflexible fidelity to the craft; their agreement was such, that all three must be present when it should be conferred, lest partiality for a friend, might occasion the admission of an unworthy member; they also caused their obligation to be such, that if either should be taken away by death prior to the finishing of the temple, the master's degree would of course be lost; they also, in their wisdom, and by the writings of their prophets, possessed a firm belief, that if the children of Israel continued not in the belief of the Supreme Judge, to obey his commands, their enemies would be let loose against them, their city and temple would be sacked, and destroyed, and themselves carried into captivity, and thus the knowledge of the arts and sciences, together with the patterns and valuable models, which were contained in the temple, and writings of Moses, would be for ever lost.

To remedy this great evil, they agreed to build a secret vault

under ground, leading from king Solomon's most retired apartment, a due west course, and ending under the sanctum sanctorum, to be divided into nine separate apartments, or arches, the ninth to be under the sanctum sanctorum, all of which were to be erected or built by themselves, and such companions as they should select, for the special purpose; the ninth arch was to be the place for holding their grand council, and also a deposit for a true copy of all those things which were contained in the sanctum sanctorum above. There were selected to work in the other eight arches, twenty-three from Gebul, a city in Phenicia, who were Ghiblimes, or stone squarers, who, together with Adoniram, were well skilled in the arts and sciences, particularly sculpture; their hours of labor were from 9 at night to 12, when they retired to rest. During the erection of this secret vault, a circumstance occurred which characterizes this degree.

A particular friend of king Solomon, whose name was Izabud, discovered that a secret work was going on about the temple, of which he was not informed by his friend; he for some time grieved in silence: at length he communicated his suspicions to king Solomon, and begged to know how he had forfeited his confidence; the king told him that his confidence in him remained the same, and desired him to be contented for the present, for the time would soon arrive when a door would be left open for his reception, (meaning when the temple should be finished and he received the master's degree,) this for a time satisfied him, but one evening having some particular business with king Solomon, he went as usual to seek him in his most retired room, and finding the door of the secret vault open and not guarded as usual, by the grand steward Ahishar, he took it for granted that it was left open for his reception, agreeably to the king's promise: he therefore boldly entered, but was soon accosted by Adoniram, the captain of the guards, who sternly demanded, 'Who comes there?'

Izabud replied, 'A zealous brother, who wishes to partake of your labors.'

The captain of the guard demands, 'Give me the word, sign, and token of your entrance.'

Izabud replied, 'I have none.'

The captain of the guard exclaims 'An intruder! an intruder!'

This caused the three grand masters and the rest of the companions to assemble, when king Solomon demanded the cause of alarm. The captain of the guard informed him that 'An intruder has invaded our secret vault.'

King Solomon ordered him to be put to death immediately.

The captain of the guard taking him by the collar, and placing his sword at his breast, was about to execute the order, when he discovered him to be Izabud: and knowing the intimacy subsisting between him and king Solomon, addressed him thus:

‘Thrice illustrious king Solomon, consider for a moment on whom you are about to inflict this awful penalty. It is no less than your particular friend Izabud.’

King Solomon said, ‘Bind him fast, and see him forthcoming when called for, or your life shall answer for his escape.’

The captain of the guard binds him, and conducts him to prison. The three grand masters retire to the ninth arch to consult together; and on examination, found that only twenty-seven could be employed in the work; three in each arch; and that those thus employed, could not pass beyond that in which they were stationed; nor could any others enter, without forfeiting their lives. It was therefore out of the power of the king to pardon his friend. They then returned to the first arch, and ordered the offender to be brought before them; when king Solomon thus addressed him:

‘Alas, my unfortunate friend Izabud, your disobedience and curiosity have forfeited your life. I have consulted with my colleagues, and find them inflexible. My obligation, also, is of such a nature, that I have not the power to pardon you.’

Izabud then fell on his knees, and thus addressed the king: ‘Thrice illustrious king Solomon, I pray you to remember how great and sincere my attachment has ever been to your sacred person, to your services and secrets. Of late, finding a private work going on, with which I was not made acquainted, I feared I had lost the confidence of my sovereign, and grieved in silence. At length I took the liberty of mentioning the matter to your majesty, and you directed me to rest contented; for the time would soon arrive when a door would be left open for my reception. This assurance satisfied me; and this evening having some particular business with your majesty, I sought you in the retired room; and finding the door open and unguarded, I took it for granted, it was for my reception, and entered accordingly. But I beg your majesty to believe that it was not a spirit of disobedience or curiosity which prompted me to do it.’

The king of Tyre addressed king Solomon, ‘Thrice illustrious, I find your friend is not guilty of the charge alleged against him. His offence is rather owing to some imprudent observation of your own; he must therefore be pardoned, and admitted.’

King Solomon observes, 'My worthy companion of Tyre, how can that be done? is not our number already full?'

Hiram Abiff addresses king Solomon: 'Thrice illustrious, it is true our numbers are full; but Ahishar, the guard, is no longer worthy of our confidence. He was found sleeping at his post, and he alone is guilty. Let him therefore be discharged and immediately executed; and let Izabud be placed in his stead'.

King Solomon observed, 'I thank you, my worthy companion, for your advice: it shall be done. Izabud, are you willing to take a solemn obligation to keep inviolably the secrets of our order?'

Izabud assents.

King Solomon says, 'Free him of his shackles, and conduct him to the altar.'

'I, A. B., in presence of the grand architect of the universe, and before this illustrious assembly, dedicated to the most puissant, most terrible, most merciful Creator, do solemnly swear, that I will never discover the signs, tokens, and words belonging to a select master, nor to any one living, the secret of this royal vault, neither by speaking, writing, engraving, carving, or painting; or by any dumb sign, or motion, in any unlawful way, whereby the least hint might be taken, that in this place existed a secret work, or that any secrets are deposited here.

'I furthermore swear that I never will penetrate into the secrets of the ninth arch, unless legally authorized by our thrice illustrious grand masters. All this I swear, with a firm and steady resolution, without any mental reservation or self-evasion of mind, in me whatever; binding myself under no less penalty, besides all my former penalties, to have my hands chopped off to the stumps, my eyes plucked out from the sockets, my body quartered, and then thrown among the rubbish of the temple; that there may remain no more remembrance of such a vile wretch, if ever I should wilfully violate this my obligation. So help me God, and keep me steadfast in the same. Amen.'

Kisses the book nine times.

King Solomon took him by the hand, raised him, and observed, 'I now receive you a companion select; therefore, in future, be ever blind and dumb to every thing you have seen and heard.'

The thrice illustrious then gave him all the necessary cautions.

After the ninth arch was completed, the three grand masters deposited therein a true copy of those things which were of importance to the craft and to the Jewish nation; such as the ark

of the covenant, the pot of manna, the rod of Aaron, the book of the law, &c; and that they might be known and duly appreciated, if ever found, by future generations, they agreed to place their names on three of the sides of the ark, and on the fourth side, they placed the date of, by whom, and for what purpose they were thus deposited; which was for the good of the craft in general, and the Jewish nation in particular; and that, should the temple be destroyed, and the people carried away into captivity, yet on their release, and rebuilding the house of their God, they might possibly discover these valuable treasures.

After this deposit was made, and prior to the completion of the temple, our grand master Hiram Abiff was assassinated, in a manner related in a preceding degree; and by his death, the master's word was lost. The two kings were willing to do all in their power to preserve the sacred word, and as they could not communicate it to any, by reason of the death of their friend Hiram Abiff, they agreed to place it in the secret vault, that if the other treasures were ever brought to light, the word might be found also; they therefore placed it on the top of the ark of the covenant, in the Hebrew, Syriac, and Chaldaic languages; and that it might be known as the true word, when discovered, they placed the three grand master's jewels, one on each language, well knowing that a description of those jewels would be handed down to the latest posterity, and by these means, the royal arch, or rather the ancient master's word, was finally discovered; being the same which was communicated by God himself to Enoch, and in use 3000 years, when it was lost by the death of Hiram Abiff, and afterwards brought to light at rebuilding the second temple, and has been in use ever since, and will continue to be the same till time shall be no more.

The ceremony of receiving the candidate being through, the officers and companions all resume their seats, as before described, and the *thrice illustrious* reads the following passage from Cross's Chart, p. 120.

Deut. xxxi. 24—26. 'And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bore the ark of the covenant of the Lord saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.'

When the reading of this chapter is finished, four companions bearing the ark, advance to the centre of the council, and

place it upon the *altar*, open it, and put the book of the law into it, and return to their seats.

Thrice illustrious reads,

Exodus xvi. 33, 34. 'And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to keep for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept.'

A companion *brings* the *pot of manna*, and puts it into the *ark*.

Thrice illustrious reads,

Numbers xvii. 10. 'And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token.'

In like manner, *Aaron's rod* is deposited.

Thrice illustrious reads,

Numbers vii. 89. 'And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat, that was upon the ark of the testimony, from between the two cherubims; and he spake unto him.'

The three *grand masters*, viz : Solomon, king of Israel, Hiram, king of Tyre, and Hiram Abiff, then place the name of Deity upon the ark, in three languages, in the Hebrew, Chaldaic, and Syriac, and place their three jewels (or squares,) in a triangular form upon it. They place on the sides of the ark the time of its deposit, who by, and for what purpose, &c. They also put into the ark a *key* to the *ineffable* characters upon its sides and tops. [See plate 13, fig. 7 and 8.]

The ark is then put down through the scuttle, or hole through the floor, made for that purpose, and placed in the position in which they are found, in the royal arch degree.

The business being through, the companions take their stations, as in opening, and then proceed to close the council, as follows :

K. S. Companion captain of the guards, are you a select master?

C. G. I am acknowledged as such, and have wrought my regular hours in the secret vault.

K. S. What are the regular hours?

C. G. From 9 at night until 12.

K. S. How gained you admission there?

C. G. Through fervency and zeal, which was mistaken for curiosity and disobedience, and had well-nigh cost me my life, but justice and mercy prevailed, and I was admitted,

K. S. How so?

C. G. My fervency and zeal led me into a place, through a misconception of king Solomon's promise; by which I forfeited my life; but mercy triumphed over justice, and I was admitted a member among them.

K. S. What is meant by a select master?

C. G. Those who were selected to build the royal vault. Men whose skill, integrity and secrecy, were well known to our grand master.

K. S. How many were there?

C. G. Twenty-two, from Gebal, together with Ahishar, Adoniram, and our three grand masters; making in all, twenty-seven, and no more.

K. S. Why but twenty-seven?

C. G. Because there were but nine arches, and three only could be employed in each.

K. S. Where did this royal vault begin?

C. G. At king Solomon's most retired room.

K. S. Where did it end?

C. G. Under the sanctum sanctorum, or holy of holies, of king Solomon's temple.

K. S. When were you to be admitted into the ninth arch?

C. G. When the temple should be completed; but owing to the death of Hiram Abiff, it was then closed from our eyes.

K. S. What countryman are you?

C. G. A Phœnician.

K. S. In what city was you born?

C. G. In Gebal.

K. S. What is your name?

C. G. Giblem, or stone squarer.

K. S. What is it o'clock?

C. G. Low twelve; the usual time to call from labor to refreshment.

K. S. What remains now to be done?

C. G. To retire in peace, practise virtue, and meditate in silence.

K. S. Companion captain of the guards, you will give notice to the companions by the mysterious No. 9, that this council is about to be closed.

The captain of the guards knocks eight quick and one slow, which is repeated by Hiram, king of Tyre, and Hiram Abiff.

King Solomon knocks one, and calls to order, and gives the sign of *silence*, with his left hand on his mouth, and his right hand on his breast; which is repeated by all the select, and *Ish Soudy* is repeated by all.

K. S. Companions, this council is closed.

‘CHARGE. Companion, having attained to this degree, you have passed the *circle of perfection* in ancient Masonry. In the capacity of select master, you must be sensible that your obligations are increased in proportion to your privileges. Let it be your constant care to prove yourself worthy of the confidence reposed in you, and the high honor conferred on you, in admitting you to this select degree. Let uprightness and integrity attend your steps ; let *justice* and *mercy* mark your conduct. Let *fervency* and *zeal* stimulate you in the discharge of the various duties incumbent on you : but suffer not an idle, or impertinent *curiosity* to lead you astray, or betray you into danger. Be *deaf* to every insinuation which would have a tendency to weaken your resolution, or tempt you to an act of *disobedience*. Be voluntarily *dumb* and *blind*, when the exercise of those faculties would endanger the peace of your mind, or the probity of your conduct : and let *silence* and *secrecy*, those cardinal virtues of a select master, on all necessary occasions, be scrupulously observed. By a steady adherence to the important instructions contained in this degree, you will merit the approbation of the select number with whom you are associated, and will enjoy the high satisfaction of having acted well your part in the important enterprise in which you are engaged ; and after having *wrought your regular hours*, may you be admitted to participate in all the privileges of a select master.’ [Cross’s Chart, p. 121.]

SUPER-EXCELLENT MASTER.

This degree is said to be founded on circumstances which took place at the destruction of the Temple, by Nebuchadnezzar king of Babylon. The first we heard of it was in 1825; at which time it was annexed to several of the councils of select masters, in Massachusetts. The officers are stationed differently from those of the select master's degree. The *first* officer represents Zedekiah, the last king of Israel. He is seated in the east, and styled most excellent king. The *second* officer represents Gedaliah, is styled companion, and is seated in the west. The *third* officer is called the 1st keeper of the Temple, and is seated on the right of the companion Gedaliah. The *fourth* is called 2d keeper of the Temple, and is seated on the left of the companion Gedaliah. The *fifth* is called the 3d keeper of the Temple, and is seated at the door, within the hall, to guard the sanctuary. There are three officers, called *heralds*, whose stations are without the hall; with bugles in their hands, and whose duty it is to bring intelligence. There are three other officers, called royal guards, whose duty it is to attend upon the king.

FORM OF INITIATION.

The candidate is hoodwinked, taken into the hall, and seated, before opening the council. The king is absent, the business consequently devolves on the second officer, companion Gedaliah, who calls the council to order with one *rap* of the gavel, and addresses the first keeper of the Temple as follows:

Com. Ged. Companion 1st keeper of the Temple, are all present, super-excellent masters?

1st K. T. They are.

C. G. As a super-excellent master keeper of the Temple, let it be your first duty and last care, to see the sanctuary duly guarded.

1st K. T. Companion 3d keeper of the Temple, are we duly guarded?

3d K. T. Companion 1st keeper of the Temple; we are duly guarded; the sanctuary is secure.

1st K. T. Companion Gedaliah, the sanctuary is duly guarded.

C. G. Where is the king?

1st K. T. In one of the apartments of the Temple.

C. G. What is the hour?

1st K. T. It is the time of the second watch.

The companion Gedaliah then gives *three raps* with the gavel, the companions all rise, and Gedaliah thus speaks—‘Companions, since it is the time of the second watch, let us repair to the holy altar, and there offer up our fervent aspirations to Deity, that he would be pleased to vouchsafe to us, as heretofore, his protecting care and favor.’ They assemble round the altar, kneel on the left knee, the right elbow resting on the right knee, and the forehead leaning on the right hand, in imitation of silent devotion. After remaining in this position a short time, companion Gedaliah says, ‘Companions, let us arise and attend to giving the *signs*.’

The signs are then given, from the entered apprentice degree, to the super-excellent master, inclusive. After these are given, companion Gedaliah says ;—‘Let each repair to his station.’

The first herald sounds.

The 3d keeper of the Temple announces his approach by saying, ‘a herald!’

The 1st keeper then exclaims, ‘a herald approaches.’

The herald then advances and makes the following *proclamation*.

‘Nebuchadnezzar, king of Babylon, approaches with innumerable forces, and fills the city; they are formidable and victorious, approaching the king’s palace, and within a few furlongs of the Temple; and everywhere is unhallowed ravage and desolation.’

The 2d herald sounds his approach, and announces, in the same manner, and gives the same intelligence as the first.

The 3d herald sounds.

The 3d keeper of the Temple says, ‘a herald!’ and this herald is immediately followed by the king with the royal guards, one on each side, and one in front.

The 1st keeper announces the approach of the king, by saying, ‘The king approaches.’

The companion Gedaliah gives *three raps*, and all the companions rise and face the king, as he takes his seat in the east. Companion Gedaliah then addresses his majesty as follows. ‘Most excellent king, the council is assembled, the officers stationed, and we await your order.’ The king rises and says, ‘I proclaim this council of super-excellent masters duly organized.’ The king then inquires of the recorder if there is any business before the council. Recorder replies that a candidate [naming the candidate present,] is desirous of taking the degree of super-excellent master. The 1st herald again sounds; the 3d keeper exclaims, ‘a herald!’ The 1st keeper exclaims, ‘a

herald !' The 3d keeper exclaims, 'a herald approaches.' The herald then advances and brings the following intelligence. 'Nebuchadnezzar, king of Babylon, with battering rams, assaults the Temple, and the courts are filled with carnage.' The king says, 'companion Gedaliah, is there no way of escape ?' Gedaliah answers, 'There is none, except by the way of the king's garden, between the walls, by the private entrance, leading out to the plains of Jericho.' The king says—'Let us make our escape.' At this moment there is great commotion, running and stamping. After the noise has ceased, a herald sounds. His approach is announced, as above described. Companion Gedaliah inquires, 'What tidings from the king ?' The herald replies, 'The king, and all the men of war fled by night, by the way of the gate between two walls, which is by the king's garden, and the king went the way towards the plain, and the army of the Chaldees pursued after the king and overtook him on the plains of Jericho, and all his army was scattered from him ; so they took the king, and brought him up to the king of Babylon, to Riblah, and they gave judgment upon him, and they slew the sons of Zedekiah before his eyes, and they put out the eyes of Zedekiah, and bound him in fetters of brass, and carried him to Babylon.' Then the companion Gedaliah thus addressed the companions ; 'The sword of the enemy prevails ; our young men are captives, and our old men slaves. In this extremity what remains to be done ?—Let us repair to the holy altar, and there pledge our faith, and renew our vows.' They then form a circle round the altar ; the candidate is caused to kneel at the altar,—both hands on the holy bible, square and compasses,—and take the following obligation.

'I, A. B., of my own free will and accord, in the presence of the most puissant, most holy, and most merciful Creator, and this council of super-excellent masters, dedicated to him, do hereby and hereon, most solemnly and sincerely *promise and swear*, that I will not bow down to other gods, nor pay religious adoration to idols. And I *promise and swear*, that I will not worship the sun, moon, or stars of heaven ; but in good faith and conscience to the best of my abilities will serve and worship the only true and living God : And I *promise and swear*, that I will always hail and conceal the secrets of this degree and never reveal them except it be to a true and lawful companion super-excellent master, or in a legally constituted council of such ; and neither unto him nor them till first by strict trial and due examination or lawful information I shall have found him, or them, as lawfully entitled to the same as I am, or shall

be myself: And I *promise and swear*, that I will give meat, drink, and lodging to a poor unworthy brother in necessity, will defend him in danger, and vindicate his character, so far as honor, justice and good faith may warrant. And I *promise and swear*, that I will not derogate from the character of a super-excellent master now about to be conferred upon me. To all this I do most solemnly *promise and swear*, with a fixed and stedfast resolution to keep and perform the same, without any hesitation, equivocation, or self-evasion of mind in me whatever; binding myself under no less penalty than to have my thumbs cut off, my eyes put out, my body bound in fetters of brass, and conveyed captive to a strange land. So help me God, and keep me stedfast in this my solemn oath and obligation of a super-excellent master.

At the close of the obligation a herald sounds. The approach of the enemy is announced. They enter with huzzas and shouting, led by the captain of the guard. They seize the candidate, and thrust him with violence out of the hall. The moment he is out, the bandage is torn from his eyes; he is then introduced to companion Gedaliah, who explains the *pass-word*, *signs*, and *grand-word*. The *pass-word* is, '*Saul, the first king of Israel.*' The *first sign* is made by *crossing the arms at right angles in front of the body, the right one uppermost, the fingers clenched, and the thumbs erect*. It alludes to the penalty of the obligation. [See plate 28, fig. 2. *the same as in the degree of sublime knights elected.*] The *second sign* is made by *raising the right hand as high as the eyes, drawing it back over the right shoulder, the elbow raised, and with a quick motion darting it forward in a horizontal direction, the two first fingers open, and extended like a fork, the thumb and other fingers being clenched*. It alludes to the penalty of *gouging* out the eyes of a traitor. The *grand-word* is, '*Nahod Zabod Bone.*'

Closing.—Companion Gedaliah says, Companion 1st keeper of the Temple, where do super-excellent masters convene in council?

1st K. T. In a place representing the sanctuary.

C. G. Their first and last care?

1st K. T. To see the sanctuary duly guarded.

C. G. Please to attend to that part of your duty.

1st K. T. [Addressing the 3d K. T.] companion 3d keeper, are we duly guarded?

3d K. T. We are duly guarded, and the sanctuary is secure.

C. G. Companion 1st keeper, where is the king?

1st K. T. In the prison of Babylon ; his thumbs have been cut off, his eyes put out, his body bound in fetters of brass, and conveyed captive to a strange land, as the *penalty of perjury*.

C. G. What is the hour ?

1st K. T. It is the time of the third watch.

C. G. Companions, since it is the time of the third watch, let us repair to the holy altar, and offer our fervent aspirations to Deity, for his protecting care and favor. They then assemble round the altar, kneel on the left knee, the right elbow on the right knee, the head bowing on the right hand in imitation of secret prayer. After remaining so a few moments, companion Gedaliah says, 'Let us arise.' They arise, make the signs, from super-excellent master to entered apprentice, companion Gedaliah then raps *ten*, the 1st and 2d keepers do the same, and the council is closed.

DEGREE OF ARK AND DOVE.

This degree, though short, can boast of as ancient and honorable a pedigree (*if masonic tradition be true,*) as any other. It cannot legally be conferred on any but royal arch Masons; upon them (if they are found worthy,) it is conferred as an honorary degree.

THE OBLIGATION. ‘Do you solemnly promise, as a royal arch Mason, that you will keep the secrets of this degree?’

Can. I do.

HISTORY.

Masonic tradition informs us, that the circumstances upon which this degree was founded took place in the *ark* in which *Noah* and his family were preserved from the deluge. *Noah*, in order to ascertain if the flood had begun to subside, opened the window of his *ark*, and put out a dove, knowing that it would return: and if the flood had subsided, would probably bring back some sign of vegetation.

The dove left the ark, and contrary to *Noah*’s expectations, did not return for many days: he almost despaired seeing it again.

One day, however, as he was standing in the window of his ark, he saw something at a very great distance, moving just above the surface of the water, and as it came nearer to the ark, he discovered it to be the dove; in the great joy of his heart, he raised his hand to an angle of forty-five degrees, and exclaimed, ‘*Lo, she cometh!*’

If you wish to make yourself known to a brother of this degree, raise the hand as in the plate, and say, *Lo, she cometh!*

KNIGHTS OF CONSTANTINOPLE.

This is called an honorary degree, and may be conferred by one Mason on another; but it is generally done in a lodge or chapter, after other regular business is finished.

The presiding officer represents Constantine, and is seated in the east, with a crown on his head, and a sceptre in his hand. The conductor represents one of Constantine's *noblemen*, the rest of the brethren, or sir knights, represent the *common people*, Constantine's subjects.

The candidate is brought in: each and every one goes at work, in imitation of so many tinkers, shoe-makers, joiners, tailors, &c. The conductor takes the candidate by the arm, and opens the door without any ceremony, and both walk up the hall to the east, and introduce themselves to Constantine, as follows:

Cond. Your majesty's most humble servants, [bowing very low,] we have long observed it has pleased your majesty to show your favor to the *common people*, while we, the *nobility*, have been neglected. We should like to know the reason. If for crimes, we may be punished, make amends, and receive your majesty's favor.

Con. None can expect to receive my favor but the knights of Constantinople.

Cond. Ah! the knights of Constantinople.

They turn, and walk off. The conductor observes, as he passes the brethren, who are all this time very busily at work, 'These are the *common people*, they are beneath our notice; it would be degrading for us, the *nobility*, to condescend to speak to them. Our sovereign says, None can receive his favor, but the knights of Constantinople. Let us return, and request him to confer that degree on us.

They return, walking arm in arm, to the east.

Cond. Will your majesty confer the degree of knights of Constantinople upon us, your humble servants?

Con. I confer it on no man.

Cond. Where then can we expect to obtain it?

Con. From those laboring people you just *observed* to be our inferiors; the knights of Constantinople.

Cond. Ah! from the knights of Constantinople.

They then go to the brethren who are at work, and inquire, Are you the knights of Constantinople?

Com. Peo. We are the knights of Constantinople.

Cond. Will you confer that degree on us?

Com. Peo. O yes, O yes, O yes, (reply three or four voices,) if you are willing to take an obligation.

The candidate is now hoodwinked, kneels down, and takes the following oath.

'I, A. B., in the presence of Almighty God, and these sir knights of Constantinople, do solemnly and sincerely swear, in addition to my former obligations, that I will not confer this degree upon any person, unless he be a worthy master Mason.

'I furthermore promise and swear, that I will not confer this degree of knights of Constantinople, upon any person, unless he shall acknowledge that all men are equal; to all of which do I solemnly and sincerely promise and swear, without any equivocation, mental reservation, or self-evasion of mind in me whatever: binding myself under no less penalty than to have a dagger thrust through my body, should I violate this my oath and obligation of a knight of Constantinople. So help me God, and keep me stedfast to keep and perform the same.'

Kisses the book.

As soon as he has received the oath, all the brethren surround him, and strike him in the sides, breast, and back, with the end of the thumb, [See plate 25, fig. 3,] asking him '*Are all men equal?*' If the candidate says, they are, the bandage is taken off; if he says, they are not, they continue to pound him until they have expelled his aristocratical principles.

The sign in plate 25, fig. 3, alludes to the penalty. Hold the hand as though you had a dagger; your thumb against the guard.

HISTORY.

According to Masonic tradition, this degree was instituted by Constantine the Great. The circumstances upon which it is founded, are as follows:

Constantine saw that the nobility had so completely got the power of controlling the *common people*, that his kingdom was likely to be endangered; and in order to remedy this very great evil, and bring the nobility to a *proper level* with the common people, he instituted this degree, and conferred it upon some of his common people; he then engaged that *he* would not confer it again on any man; but whosoever received it, must receive it from the common people.

He also agreed that he would not associate with, or show his favor to, any but the knights of Constantinople. And he gave them orders to put any person to instant death, who received the degree, and would not acknowledge all men to be equal. Soon after this arrangement, the nobility saw the sovereign had

withdrawn his confidence and favor, and two of them appeared before him, and addressed him thus :

Nobility. Your majesty's most humble servants. We have long observed that it has pleased your majesty to show your favor to the common people, while we, the nobility, have been neglected. We should like to know the reason : if for crime, we may be punished, and receive your majesty's favor.

Constantine replied, 'None can expect to receive my favor but the knights of Constantinople.'

The nobility went away ; but knowing they could not live without the favor and friendship of their sovereign, returned and requested him to confer that degree on them : he replied, 'I confer it on no man.' 'How,' said they, 'shall we expect to receive it ?'

Constantine replied, 'From that class of people you unjustly call your inferiors, the knights of Constantinople.'

They went away and received the degree from the common people, as described in the fore part of this degree.



SECRET MONITOR, OR TRADING DEGREE.

This degree cannot legally be conferred on any but worthy master Masons. A brother of this degree who has committed the oath or obligation to memory, has a right to confer it upon a master Mason, in a lodge or private room, or even in some cases it is conferred out of doors, provided they are not liable to be discovered by *cowans*, and have a bible to take the oath upon.

The candidate lays his hand upon the book, and takes the following oath.

‘I, A. B., in presence of Almighty God and this witness, do hereby and hereon, solemnly and sincerely swear, *in addition* to my *former obligations*, that I will not confer this degree of secret monitor, on any person in the known world, except it be a worthy master Mason.

‘I furthermore promise and swear, that I will *caution* a brother secret monitor by *sign, word, or token*, wherever I see him doing or about to do anything contrary to the true principles of Masonry.

‘I furthermore promise and swear, that I will *caution* a brother secret monitor by *sign, word, or token*, wherever I see him doing or about to do anything contrary to his *interest* in *buying or selling*.

‘I furthermore promise and swear, that when I am so cautioned myself by a brother secret monitor, I will pause and reflect on the course I am pursuing.

‘I furthermore promise and swear, that I will *assist* a brother secret monitor, in preference to any other person, by introducing him to business, by *sending him custom*, or in *any other manner* in which I can throw a penny in his way.

‘I furthermore promise and swear, that I will immediately commit this obligation to memory: to all of which do I most solemnly and sincerely promise and swear, without any mental reservation or self-evasion of mind in me whatever; binding myself under no less penalty than that of having my heart thrust through with the arrow of an enemy, and to be without friends in the hour of trouble. So help me God, and keep me

steadfast in this my solemn oath and obligation of a secret monitor.' [Kisses the book.]

The bible is then opened, and the following passages are read :

1 Samuel xx. 16—23, and 35—42. 'So Jonathan made a *covenant* with the house of David, *saying*, Let the Lord even require *it*, at the hand of David's enemies. And Jonathan caused David to swear again, because he loved him; for he loved him as he loved his own soul.

'Then Jonathan said to David, To-morrow *is* the new moon; and thou shalt be missed, because thy seat will be empty. And *when* thou hast stayed three days, *then* thou shalt go down quickly, and come to the place where thou didst hide thyself, *when* the business was *in hand*, and shalt remain by the stone Ezel.

'And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

'And behold, I will send a lad, *saying*, Go find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou, for *there is* peace to thee, and no hurt; as the Lord liveth.

'But if I say thus unto the young man, Behold the arrows *are* beyond thee; go thy way. For the Lord hath sent thee away. And *as touching* the matter which thou and I have spoken of, behold, the Lord *be* between me and thee for ever.'

* * * * *

'And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

'And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow, which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee!

'And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows and came to his master.

'But the lad knew not anything: only Jonathan and David knew the matter.

'And Jonathan gave his artillery unto his lad, and said unto him, Go, carry *them* to the city.

'*And* as soon as the lad was gone, David arose out of a *place* towards the south, and fell on his face to the ground, and

bowed himself three times ; and they kissed one another, and wept one with another, until David exceeded.

‘And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed ; and Jonathan went into the city.’

LECTURE.

Brother. I am David.

Can. I am Jonathan.

Brother. David and Jonathan knew the matter.

Can. The lad knew nothing at all.

The *signs*, and also the *words* and *tokens* of this degree, are of two kinds, *negatives* and *affirmatives*.

The negative *sign* is made by exhibiting two fingers, as in plate 25, fig. 2.

It is given whenever you see a brother doing, or about to do anything *contrary* to his *interest* in buying or selling, &c. ; it means *desist* ; the brother who receives the sign, is bound by his oath to pause and reflect.

The sign of approbation is given by holding up one finger, as in plate 25, fig. 1.

It is given whenever you wish secretly to advise a brother in any traffic or dealing to his *profit* and *interest* ; it means *proceed*.

Grips are given and received in the same admonishing way. When you take the hand of a brother, if you grip him in the centre of the hand, with two fingers, it means *desist* ; if you grip with one finger, it means *proceed*.

To caution a brother by *word*. If you see a brother doing anything contrary to his *interest*, in buying or selling, say to him, you had better buy two, ‘*two is better than one* ;’ it means *desist*. If you say to him, ‘*One is as good as two*,’ it means *proceed*, and he will directly understand you, and act accordingly.

Thus you can caution a brother, by *sign*, *token*, or *word*, whenever you see him doing anything contrary to the principles of Masonry, or his interest ; and he, so cautioned, is bound to pause and reflect, before he further goes, under the penalties of having the arrow of an enemy thrust through his heart, &c. There is also another way to caution a brother. If you say to him, ‘*the arrows are beyond thee* ;’ it means *desist*. If you say to him, ‘*the arrows are this side of thee* ;’ it means *proceed*.

The due-guard and sign of this degree is given by placing

yourself in the attitude of springing a bow; it is in imitation of Jonathan shooting the arrows; it alludes to the penalty of the obligation.

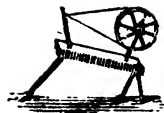
To answer this sign, strike the left side, opposite the heart, with the end of the fore finger of the left hand, the other fingers clenched.

This degree is much in use in the trading part of the fraternity. The following anecdote may serve to illustrate its utility to Masons.

‘Brother H****, while in the village of *****, visited a lodge, and in the course of the evening the degree of Secret Monitor was conferred upon a worthy master, to the great edification of all present; at the usual hour, the lodge closed, and each brother repaired to his lodgings, rejoicing in himself, that he was *David* or *Jonathan*, as the case might be. In the course of the next day, Mr. H. stepped into a shoe-store to treat himself to a new pair of boots; he selected a pair, and was about to pay the *owner*, (who unfortunately for himself was not a Mason) his price: when one of the journeymen of the shoe merchant, who was at work in the store, observed, ‘Mr., those boots will do you good service, you had better take two pair, *‘two is better than one.’* Mr. H. recognized the friendly journeyman to be a brother Secret Monitor, whom he sat in the lodge with the night before. He understood the *caution*, paused, reflected, and after some excuses, concluded he would not take the boots *then*—he might call again.’

David and *Jonathan* knew the matter, the LAD knew nothing about it.

In this case, the journeyman shoemaker felt himself bound to assist a brother secret monitor, although a stranger, in preference to his employer, who was not a Mason.



HEROINE OF JERICHO.

This degree is conferred upon royal arch Masons, their wives and widows; hence it is sometimes called the ladies' degree.

It is generally conferred at parties composed exclusively of royal arch Masons, their wives and widows, convened for that purpose at the house of some royal arch Mason. Those who have taken the degree occupy one room, and those that have not, another. The novices (male or female, as the case may be,) receive the degree one at a time, in the following manner:

The *candidate*, if a female, is conducted into the lodge of heroines, and seated in a chair near the centre of the room, and a male heroine, (not her husband,) who is qualified, confers the degree in the following manner:

After a few introductory remarks, he seats himself before the candidate, and requests her to place her hands upon the holy bible, which he holds in his lap before her; telling her at the same time that the degree of heroine of Jericho is not at all like Masonry in any of its bearings. That there is an obligation which she must take before she can be made acquainted with the mysteries of this beautiful degree; and she may repeat her name, and say after him. The following oath is then taken.

'I, A. B. of my own free will and accord, in presence of Almighty God, and these heroines of Jericho, do hereby and hereon, solemnly and sincerely promise and swear, that I will not communicate the secrets of heroine of Jericho to any person in the known world, except it be to a true and lawful brother or sister heroine of Jericho.

'I furthermore promise and swear, that I will not confer this degree upon any person in the known world.*

'I furthermore promise and swear, that I will keep the

* When a man receives the degree, he swears that he 'will not confer this degree upon any person except it be a worthy companion royal arch Mason, their wives or widows, and that he never will confer it on his own wife.'



Plate 26

Fig 1



2



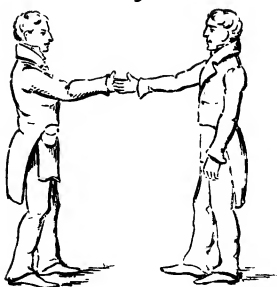
3



4



5



secrets of a brother or sister heroine of Jericho, when they are communicated to me as such, or whenever their interest or safety shall require it.

‘I furthermore promise and swear, that I will answer and obey all due signs and summons, handed, sent, or thrown to me from a brother or sister heroine of Jericho.

‘I furthermore promise and swear, that I will not give the hailing sign of distress of a heroine of Jericho, unless I am in real distress; and should I see this sign given, I will fly to the relief of the person giving it, and extricate them from difficulty, if in my power.

‘I furthermore promise and swear, that I will not speak the *word* of heroine of Jericho, which I shall hereafter receive, in any manner, except in that in which I shall receive it.

‘I furthermore promise and swear, that I will not speak evil of a brother or sister heroine behind their back, or before their face; but will give them due and timely notice of all approaching danger. To all of which do I solemnly and sincerely promise and swear, with a firm and steady purpose, to keep and perform the same; binding myself under no less penalty, than to have my head struck off and carried to the highest mountain. So help me God, and keep me steadfast in the due performance of the same.’ Kisses the book.

After the oath is administered, the bible is opened to the second chapter of the book of Joshua, and read as follows:

‘And Joshua the son of Nun, sent out of Shittim two men to spy secretly, saying, Go, view the land, even Jericho. And they went, and came into a harlot’s house, named Rahab, and lodged there. And it was told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel, to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thy house: for they be come to search out all the country. And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were*: And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them. But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate. And before they were laid down, she came up unto them upon the roof: And she said unto the men, I know that

the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we heard *these things*, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he *is* God in heaven above and in earth beneath. Now therefore, I pray you swear unto me by the Lord, since I have showed you kindness, that ye will also show kindness unto my father's house, and give me a true token: And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee. Then she let them down by a cord through the window: for her house *was* upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you: and hide yourselves there three days, until the pursuers be returned; and afterward may ye go your way. And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear. Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by; and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household home unto thee. And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window. And they went and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not. So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them: And they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.'



Plate 20 Fig 1



The candidate is then instructed in the mode or manner of giving the *signs*, and *word*.

The first sign is in imitation of the *scarlet line* that Rahab let down from the window of her father's house to assist the spies to make their escape from the city. [See plate 26, fig. 1.]

The second sign is represented in plate 26, fig. 2.

The *grand hailing sign of distress* is given by raising the right hand and arm to an angle of forty-five degrees, holding between the thumb and fore-finger a handkerchief, which hangs perpendicularly. [See plate 26, fig. 3.]

The *word* is given by placing the right feet together, and A placing his hand upon the shoulder of B, says, '*My life.*' B raises her right hand and places it on A's shoulder, and says, '*For yours.*' A then raises and puts his left hand on B's shoulder, and says, '*If ye utter not.*' B places her left hand on A's shoulder, and finishes the sentence, '*This our business.*' The word *Rahab*, is then whispered in the ear of the candidate. [See plate 26, fig. 4.]

The lecture is then given, as follows :

A. It is very dark to-night.

B. Yes, but not so dark but that I can see.

A. What can you see ?

B. A scarlet line.

A. Why a scarlet line ?

B. Because it saved my life in the hour of danger.

The history of the degree is then related to the candidate, as follows :

Tradition informs us that this degree has been known and conferred upon the nobility and royal personages ever since the days of *Rahab*, by whom the degree was founded.* It has been very recently conferred upon royal arch Masons, their wives and widows, as an honorary degree.

Sir William Wallace was a brother heroine of Jericho, and while he was at the head of those noble clans, who so valiantly strove to shake off the yoke of oppression, a circumstance oc-

* The reader will understand that this history is the one that the Masons give of this degree to those who receive it. Yet I never have seen a person who received it prior to the abduction of William Morgan. And it is generally believed by those heroines of my acquaintance, that it was 'got up' by those concerned in that masonic outrage. And by swearing their female relatives to conceal the same crimes, should they come to their knowledge, which they themselves, as royal arch Masons, felt bound to perpetrate, against the law of the land, upon the traitor Morgan. They expected and hoped to receive the same hospitality from them, in case they were suspected, as did the spies in the house of the harlot Rahab.

current that illustrates the utility of this degree to sister heroines of Jericho.

As he was riding past a house near the enemy's lines, he saw a female standing in a window giving this sign. [See plate 26, fig. 1.] He discovered it to be the sign of a heroine of Jericho, and immediately rode up to the window; and after saluting her as a sister, inquired the cause of her distress, and of giving the *sign*; telling her at the same time, that any service or favor in his power to bestow, should be most cheerfully granted to render her happy. She told him that her husband was a *soldier* and had joined the army opposed to Wallace, that she feared he was slain, or had been taken prisoner in a late engagement, and in consequence of his absence, she was in want of almost all the necessaries of life. Wallace replied, 'My life for yours, if ye utter not this my business,' and rode off. [Wallace, at this time, had been to spy out the enemy's camp. She understood him, and acted accordingly.]

Wallace returned to his own camp, and after making strict search he found that the husband of his sister heroine of Jericho was one of his prisoners. He promptly ordered him to be liberated, which was accordingly done, and he returned to his affectionate wife, to the great joy of all parties.

Not long after this, another circumstance took place no less honorable to Sir William Wallace than the one just related. One day, as he was walking upon the banks of one of those beautiful lakes in Scotland, his attention was suddenly arrested by the upsetting of a sail-boat, some distance from the shore; he saw the merciless element engulfing a large number of his fellow beings of both sexes, which (to all human appearance,) defied the frail arm of man to extricate them. One awful shriek of despair was heard—they sunk—and all was silent. He stood, his eyes riveted upon the scene of destruction; already had the tear of sympathy stole down his manly cheek in view of suffering and death. At length he saw a hand rise from the surface of the water, holding a handkerchief and giving the grand hailing sign of distress of a heroine of Jericho, [as in plate 26, fig. 3.]

He thought of his obligations, and although the undertaking was very dangerous, he plunged into the lake, and swam to the place where he saw the signal, *dove down*, caught hold of the sister heroine of Jericho, and rose with her upon the surface of the waves, like a lion when he shakes the dew from his mane, and being a man of great muscular strength, he succeeded in bringing the sister heroine of Jericho to the shore; and she was the only person that was saved.

The secrets and ceremonies of this degree have become extensively known in the state of New-York, and in most of the states of New-England, among royal arch Masons, their wives and widows. It was introduced into Connecticut in 1827; and although it was brought by one of the grand dignitaries of the order, it met at first with rather a cold reception; but since that time it has been conferred on many who probably had no connexion directly with the Morgan outrage.

KNIGHTS OF THREE KINGS.

This degree is generally conferred in a lodge or chapter after other business is finished ; all master Masons are entitled to it, if they are considered worthy. It is generally conferred by our grand lecturers, as an honorary degree upon their pupils.

Soon after the candidate enters, some brother, best qualified to perform the part, retires from the room, and those that remain proceed to give the degree as follows :

The candidate kneels at the altar, and some one commences administering the following obligations :

‘I, A. B., of my own free will and accord, in the presence of Almighty God, and these witnesses, do hereby and hereon solemnly and sincerely promise and swear, that I will not confer the degree of knights of three kings upon any person except it be a worthy master Mason.

‘I furthermore promise and swear, that I will not be offended at any of the ceremonies of this degree.

‘I furthermore promise and swear, that I will not confer this degree, unless by the unanimous consent of all present.’

Here an interruption of the ceremonies takes place. The brother who left the lodge, returns in a great rage, and very abruptly inquires the cause of conferring the degree, without his consent.

The person administering the oath replies. ‘I did not expect that you had any objection to the candidate, and therefore I commenced giving the oath. You should have made your objection known before you left the room.’

The objecting brother replies very vehemently, ‘I did make my objection known before I left the room ! I stated to you and the rest of the brethren that there was difficulty existing of a very serious nature between the candidate and myself, and unless he gave me satisfaction, I should oppose him.’

All the brethren now interpose in order to settle this affair. They say they are very sorry that two brother Masons should quarrel, especially at this time ; it is very wrong to carry their prejudices into the lodge.

The candidate rises from the altar apparently much surprised, says he was not aware until the present moment that brother —— was offended at him ; he wishes he would tell wherein he had done him any injury, and if it is in his power he will give him satisfaction.

The offended brother then very gravely relates his aggriev-

ances; he accuses the candidate of slandering him in various ways. You have reported, says he, 'that I am a common drunkard,* [or that I quarrel with my wife, that I am dishonest in deal, that I speak disrespectfully of Masonry, &c. &c.]

The candidate generally promptly denies ever making any such statements, and demands the name of the author.

He is told it came from brother —— (naming some respectable Mason who is not present.)

The candidate says, it is an absolute falsehood, a malicious report circulated to injure him. (Gets in a passion.)

The objecting brother says he believes the candidate has reported the story; it is just like him, he is always meddling with other men's affairs.

A general war of words now ensues, and not unfrequently hard names are called. The candidate by this time being nearly worked up into a passion, and the other brother feigning himself so.

Some brother now makes a proposition that all shall leave the room, and leave them alone to settle their difficulty.

The candidate and his antagonist being left alone, they commence walking the room with rapid strides, and loud and boisterous invectives are exchanged in abundance, each contending with much zeal that he has been misrepresented and abused.

In the course of five or ten minutes one of the brethren returns from the other room and inquires, 'Have you agreed?'

The offending or objecting brother replies, 'The difficulty is not settled, neither is it likely to be.'

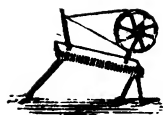
They are again left alone for about the same space of time, and the conversation becomes louder and more personal. It is not unfrequent on these occasions that the candidate is worked up to complete madness.

The brother returns to them again and inquires, 'Have you agreed?' being informed they have not, he retires a third time.

* I once saw this degree conferred when the candidate assumed quite different ground from what was anticipated. He was one of those candid, prudent men, that never make assertions without satisfactory evidence of their truth.

The brother who made the objection, was a *bright* Mason of the higher order. He was a man of *pretty fair* character, yet it was apparent that he had contracted some *habits* which are characteristic of the art, *labor* and *refreshment*. He objected to the candidate on the ground that he had *reported stories* detrimental to his character, &c., to wit: 'That he was a dissipated character.'

The candidate very honestly replied that he had made such a statement, but he did not recollect who it was to, and he sincerely lamented that he had any occasion for saying or thinking so.



HEROINE OF JERICHO.

This degree is conferred upon royal arch Masons, their wives and widows ; hence it is sometimes called the ladies' degree.

It is generally conferred at parties composed exclusively of royal arch Masons, their wives and widows, convened for that purpose at the house of some royal arch Mason. Those who have taken the degree occupy one room, and those that have not, another. The novices (male or female, as the case may be,) receive the degree one at a time, in the following manner :

The *candidate*, if a female, is conducted into the lodge of heroines, and seated in a chair near the centre of the room, and a male heroine, (not her husband,) who is qualified, confers the degree in the following manner :

After a few introductory remarks, he seats himself before the candidate, and requests her to place her hands upon the holy bible, which he holds in his lap before her ; telling her at the same time that the degree of heroine of Jericho is not at all like Masonry in any of its bearings. That there is an obligation which she must take before she can be made acquainted with the mysteries of this beautiful degree ; and she may repeat her name, and say after him. The following oath is then taken.

‘ I, A. B. of my own free will and accord, in presence of Almighty God, and these heroines of Jericho, do hereby and hereon, solemnly and sincerely promise and swear, that I will not communicate the secrets of heroine of Jericho to any person in the known world, except it be to a true and lawful brother or sister heroine of Jericho.

‘ I furthermore promise and swear, that I will not confer this degree upon any person in the known world.*

‘ I furthermore promise and swear, that I will keep the

* When a man receives the degree, he swears that he ‘ will not confer *this degree* upon any person except it be a worthy companion royal arch Mason, their wives or widows, and that he never will confer it on his own wife.’



the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we heard *these things*, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he *is* God in heaven above and in earth beneath. Now therefore, I pray you swear unto me by the Lord, since I have showed you kindness, that ye will also show kindness unto my father's house, and give me a true token: And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee. Then she let them down by a cord through the window: for her house *was* upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you: and hide yourselves there three days, until the pursuers be returned; and afterward may ye go your way. And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear. Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by; and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household home unto thee. And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window. And they went and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not. So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them: And they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.'



the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we heard *these things*, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he *is* God in heaven above and in earth beneath. Now therefore, I pray you swear unto me by the Lord, since I have showed you kindness, that ye will also show kindness unto my father's house, and give me a true token: And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee. Then she let them down by a cord through the window: for her house *was* upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you: and hide yourselves there three days, until the pursuers be returned; and afterward may ye go your way. And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear. Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by; and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household home unto thee. And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. And she said, According unto your words, *so be* it. And she sent them away, and they departed: and she bound the scarlet line in the window. And they went and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not. So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them: And they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.'



Plate 20

Fig 1



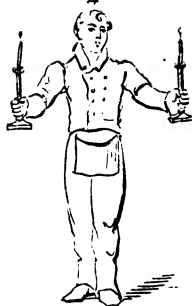
2



3



4



5



6



The candidate is then instructed in the mode or manner of giving the *signs*, and *word*.

The first sign is in imitation of the *scarlet line* that Rahab let down from the window of her father's house to assist the spies to make their escape from the city. [See plate 26, fig. 1.]

The second sign is represented in plate 26, fig. 2.

The *grand hailing sign of distress* is given by raising the right hand and arm to an angle of forty-five degrees, holding between the thumb and fore-finger a handkerchief, which hangs perpendicularly. [See plate 26, fig. 3.]

The *word* is given by placing the right feet together, and A placing his hand upon the shoulder of B, says, '*My life.*' B raises her right hand and places it on A's shoulder, and says, '*For yours.*' A then raises and puts his left hand on B's shoulder, and says, '*If ye utter not.*' B places her left hand on A's shoulder, and finishes the sentence, '*This our business.*' The word *Rahab*, is then whispered in the ear of the candidate. [See plate 26, fig. 4.]

The lecture is then given, as follows :

A. It is very dark to-night.

B. Yes, but not so dark but that I can see.

A. What can you see ?

B. A scarlet line.

A. Why a scarlet line ?

B. Because it saved my life in the hour of danger.

The history of the degree is then related to the candidate, as follows :

Tradition informs us that this degree has been known and conferred upon the nobility and royal personages ever since the days of *Rahab*, by whom the degree was founded.* It has been very recently conferred upon royal arch Masons, their wives and widows, as an honorary degree.

Sir William Wallace was a brother heroine of Jericho, and while he was at the head of those noble clans, who so valiantly strove to shake off the yoke of oppression, a circumstance oc-

* The reader will understand that this history is the one that the Masons give of this degree to those who receive it. Yet I never have seen a person who received it prior to the abduction of William Morgan. And it is generally believed by those heroines of my acquaintance, that it was 'got up' by those concerned in that masonic outrage. And by swearing their female relatives to conceal the same crimes, should they come to their knowledge, which they themselves, as royal arch Masons, felt bound to perpetrate, against the law of the land, upon the traitor Morgan. They expected and hoped to receive the same hospitality from them, in case they were suspected, as did the spies in the house of the harlot Rahab.

captain of the guards, that we are about to open a council of red cross knights for the dispatch of business. The warder goes and stations the guard; (Tyler,) returns and says, 'The sentinels are at their respective posts, and the council chamber is duly guarded.'

M. C. Sir knight warder, are all present knights of the red cross?

Warder. All present are red cross knights.

M. C. Attention, sir knights; handle sword; draw sword; carry sword. You will count yourselves into *first*, and *second* divisions, commencing on the right.

The first man on the right says, *first*; the second, *second*; the third, *first*; and fourth, *second*, and so on through the whole line.

M. C. Attention, *first* division; you will form a line three paces in front of the second—forward—march! halt!—to the right-about,—face.

The avenue being now formed in a proper position for giving the signs, they proceed.

M. C. Sir knight master of infantry, you will inform our sovereign master that the lines are formed for inspection and review.

The master of infantry, accompanied by the sword bearer and warder, repairs to the council chamber, and informs the sovereign master that the lines are formed.

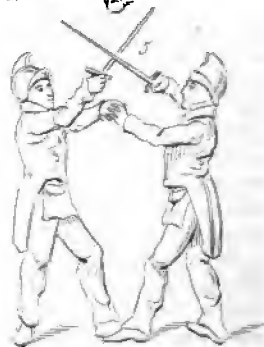
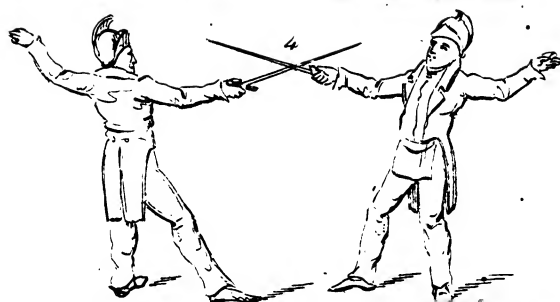
The trumpet now sounds, and the sovereign master marches down between the two divisions, inspecting the *first* as he goes down and the *second* on his return.

He then forms a line across from the right of the *second* to the left of the *first* division, with the chancellor and prelate on his right, and the master of palace on his left. In this position the signs are given from the degree of entered apprentice Mason to select master inclusive.

S. M. Attention, sir knights; handle sword; draw sword; carry sword. Sir knights, you will attend to giving the signs of the red cross degree. [Turning to chancellor says] Attention, sir knight chancellor, (chancellor faces round to S. M. and brings his sword to a recover) advance and communicate the *Jewish Pass*. The word is *Judah, Benjamin, Benjamin Judah*. It is given by *three* cuts of the sword *over an arch* of steel, as follows:

Both sir knights bring their swords to a recover, advance with the right foot, at the same time bring the swords together with some violence, in the position of guarding in infantry exercise. [This is the first cut;] they then cut *one* and *four*,





holding the swords together at cut four, advance with the left foot, and place them side by side; at the same time raise the left hand and seize each other with some violence by the right shoulder. [See plate 20, fig. 1.]

The chancellor says, *Judah*. Sovereign master, *Benjamin*. Chancellor, *Benjamin*. Sovereign master, *Judah*—they resume the former position.

The sovereign master says, 'The word is right; you will receive it from the sir knight on your right.'

The chancellor receives the word in the same way from the sir knight on his right, and he from the next, until it has gone up the whole line of the *first* division to the master of cavalry, whose station is on its right.

As soon as the sovereign master has received the word from the chancellor, he turns to the master of the palace on his left hand, demands and receives it in the same manner as before, and he from his left hand man, and in like manner the word goes down the whole line of the *second* division, directly opposite the master of cavalry.

M. I. Attention, sir knight master of cavalry, advance and communicate the Jewish Pass. They meet in the centre of the two divisions, and give the word as before described. The master of the cavalry returns to his line, and the master of infantry addressing the sovereign master, says, 'Sovereign master, I have the Jewish Pass.'

S. M. Sir knight master of infantry, you will advance and communicate it.

He advances within about three paces of the sovereign master, brings his sword to a recover, and communicates the word as before.

S. N. The word has come up right. Attention, sir knight, to the right-about, face—to your post—march!

The sir knight resumes his post as before.

The sovereign master then addresses the master of palace, and says: 'Attention, sir knight master of palace, you will advance and communicate the *Persian Pass*. [See plate 20, fig. 2.] The word is *Tetnai Shetharboznai*. It is given the same as the Jewish Pass, except there are four cuts, viz: *two, one, four, two*, and *under* an arch of steel.

The sovereign master says, 'The word is right; you will receive it from the sir knight on your left.' The sovereign master then receives it from the chancellor, and the word passes through both divisions, as before. When it arrives to the master of cavalry, he demands it from the master of infantry, and carries it to the sovereign master, in the same man-

ner that the master of infantry did the Jewish pass, and returns to his post.

The sovereign master then says, 'Attention, first division; you will advance and communicate to the second, the red cross word.' [See plate 20, fig. 3.]

This is given by three cuts, viz: *two, one, four*, by placing the left feet together, and seize each other by the right shoulder, and drawing the sword across with a quick motion, place the points against the left side, as though you intended to thrust the other through the heart, at the same time draw back your head, and look your opponent sternly in the face, whisper the word *Veritas*—the second division all say, '*right*.' Each division then places back the left foot, and brings the right up as in their former position.

The sovereign master then says, 'Attention, second division; you will advance, and communicate to the first, the sign, grip, and word of a red cross knight.'

The sign is given, by meeting on the guard, or first cut, as before described, raise the left hand, and place the thumb and fore finger against the lips, the thumb and finger meeting at the ends, the other fingers partly open, and turned up towards your left eye, as though you was giving a blast of a horn. [See plate 20, fig. 4.] Carry off the hand in a horizontal direction to the left, till it sweeps a semicircle, then drop it by your side: give the other three cuts, viz: *one, four, two*, advance and place your left foot by the side of your opponent's, interlace the fingers of the left hand, and pronounce the word *Libertas*; the first division says, 'The word is right.'

The sovereign master then says, 'Sir knights, you will form around the altar for the purpose of opening this council of red cross knights.'

The sovereign master is now seated on his throne in front of the altar, with his several subordinate officers on his right and left, the master of cavalry and master of infantry take the command of their divisions, and form them round the altar, facing inward.

The sovereign master then says, 'Attention, sir knights; to the right-about, face—deposit swords—deposit helmets—to the right-about, face—to your devotions.' All kneel on the left knee, cross their arms, and interlace their fingers with their left and right hand companions, and repeat the Lord's prayer; after the prayer each knight whispers the word *Veritas* in the ear of his left hand companion.

The sovereign master says, 'Attention, sir knights, (at which

all rise upon their feet,) to the right-about, face—recover helmets—recover swords—return swords—to your posts,—march.' The officers and companions all resume their seats, as in plate 18.

The officers being thus seated, the sovereign master puts the following questions to some one sir knight, who is the best qualified to answer; it is called a lecture.

S. M. Sir knight—are you a knight of the red cross?

Ans. That is my profession.

S. M. By what will you be tried?

Ans. By the test of truth.

S. M. Why by the test of truth?

Ans. Because none but good men and true, are entitled to the honors of the order.

S. M. Where did you receive those honors?

Ans. In a just and regular council of knights of the red cross.

S. M. What number compose a council?

Ans. There is an indispensable number, and a constitutional number.

S. M. What is the indispensable number?

Ans. Three.

S. M. Under what circumstances are they authorized to form a council of knights of the red cross?

Ans. Three knights of the red cross, being also knights templars, and hailing from three different commanderies, may, under the sanction of a warrant or charter from a grand encampment, form and open a council of the red cross knights, for the dispatch of business.

S. M. What is the constitutional number?

Ans. Five, seven, nine, eleven, or more.

S. M. When composed of eleven, of whom does it consist?

Ans. Sovereign master, chancellor, master of palace, prelate, master of cavalry, master of infantry, master of finance, master of dispatches, standard bearer, sword bearer, and warder.

S. M. Warder's station in the council?

Ans. On the left of the standard bearer on the west.

S. M. His duty there?

Ans. To announce the approach of the sovereign master, to see that the sentinels are at their respective posts, and the council chamber duly guarded.

S. M. Sword bearer's station?

Ans. On the right of the standard bearer on the west.

S. M. His duty there?

Ans. To assist in the protection of the banners of our order : to watch all signals from the sovereign master, and see his orders duly executed.

S. M. Standard bearer's station?

Ans. In the west.

S. M. His duty there?

Ans. To display, support, and protect the banners of our order.

S. M. Why is the standard bearer's station in the west?

Ans. That the brilliant rays of the rising sun, shedding their lustre upon the banners of our order, may encourage and animate all true and courteous knights, and dismay and confound their enemies.

S. M. Station of master of dispatches?

Ans. In front of the master of palace.

S. M. His duty?

Ans. To observe with attention the transaction of the council; to keep a just and regular record thereof, collect the revenue, and pay the same over to the master of finance.

S. M. Station of master of finance?

Ans. In front of the chancellor.

S. M. His duty?

Ans. To receive in charge the funds and property of the council, pay all orders drawn upon the treasurer, and render a just and regular account when called for.

S. M. Station of the master of infantry?

Ans. On the right of the second division, when separately formed; on the left of the whole, when formed in line.

S. M. His duty?

Ans. To command the second division or line of infantry teach them their duty and exercise; also to prepare all candidates, attend them on their journey, answer all questions for them, and finally introduce them into the council chamber.

S. M. Station of master of cavalry?

Ans. On the right of the first division, when separately formed, and on the right of the whole, when formed in line.

S. M. His duty?

Ans. To command the first division or line of cavalry, teach them their duty and exercise; to form the avenue for the reception and departure of the sovereign master, and prepare the lines for inspection and review.

S. M. Prelate's station?

Ans. On the right of the chancellor.

S. M. His duty?

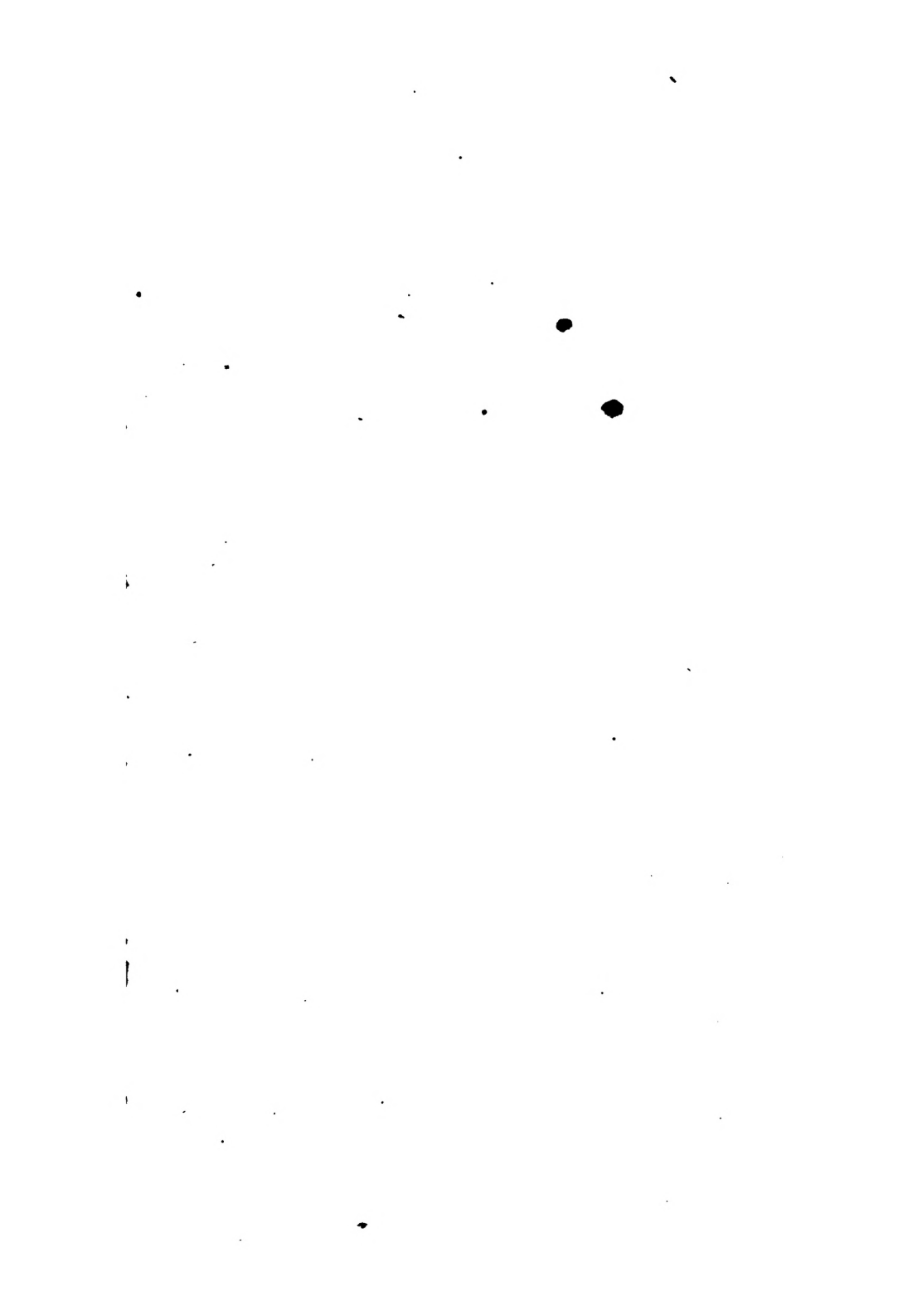
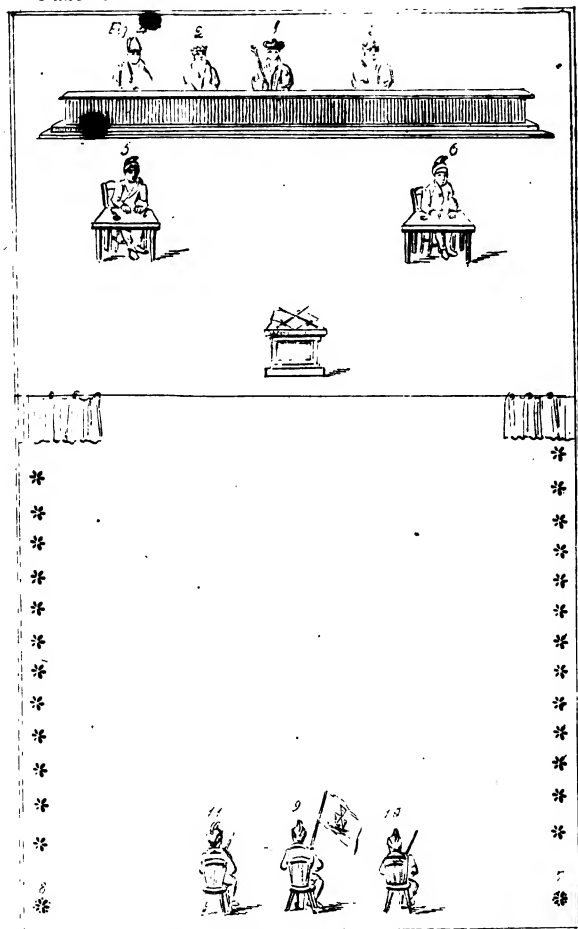


Plate 18



Ans. To preside in the royal arch council; administer at the altar; to offer up prayers and adorations to the Deity.

S. M. Station of master of the palace?

Ans. On the left of the sovereign master in the east.

S. M. His duty?

Ans. To see that the proper officers make all due preparations for the several meetings of the council; to take special care that the council chamber is in suitable array for the reception of candidates, and dispatch of business; to receive and communicate all orders issued by the sovereign master through the officers of the line.

S. M. Chancellor's station?

Ans. On the right of the sovereign master.

S. M. His duty?

Ans. To receive and communicate all orders and petitions, to assist the sovereign master in the discharge of his various duties, and in his absence to preside in the council.

S. M. Sovereign master's station?

Ans. In the east.

S. M. His duty?

Ans. To preside in the grand council; confer this order of knighthood upon those whom his council may approve; to preserve inviolate the laws and constitution of our order; to dispense justice, reward merit, encourage truth, and diffuse the sublime principles of universal benevolence.

S. M. Sir knight chancellor, it is my will and pleasure that a council of knights of the red cross be now opened, and stand open for the dispatch of such business as may regularly come before it at this time, requiring all sir knights now assembled, or who may come at this time, to govern themselves accordingly. (The sir knight chancellor communicates it to the sir knight master of the palace, and he to the knights.)

S. M. Sir knights, this council is now open for the dispatch of business.

The council being opened, a veil or curtain is suspended from the wall to the floor, dividing the hall into two apartments, the one for the sovereign master and nobility, and is called the 'council chamber.' The other is the royal arch council. [See plate 18.]

The prelate presides in the royal arch council, seated before the altar, the sir knights, (or rather companions, in this apartment,) are seated round the hall, with their hats on. The sovereign master is in the other apartment, (council chamber.) The officers being thus divided, and arranged, the master of infantry

prepares the candidate, and makes the alarm by three times three raps on the door.

The warder says, 'Most excellent, there is an alarm at the door.'

Prelate. Attend to the alarm, and see who comes there.

The warder goes to the door, and after giving the same number of raps, opens the door, and says, 'Who comes there?'

M. I. A worthy companion, who has been regularly initiated, passed, and raised to the sublime degree of master Mason, advanced to the honorable degree of mark master, presided as master in the chair, received and acknowledged as most excellent master, and exalted to the more august sublime degree of royal arch Mason, now solicits the honor of being created a knight of the illustrious order of red cross.

W. Is it of his own free will and accord?

M. I. It is.

W. Is he worthy and well qualified?

M. I. He is.

W. Has he made suitable proficiency in the preceding degrees?

M. I. He has.

W. By what further right and benefit does he expect to gain admittance?

M. I. By the benefit of a pass, and with your assistance we will give it; (the pass is *Jah-buh-lun*, and is now given in the manner the royal arch word is given.)

W. The pass is right: let the candidate wait a time with patience until the most excellent prelate be informed of his request, and his answer returned.

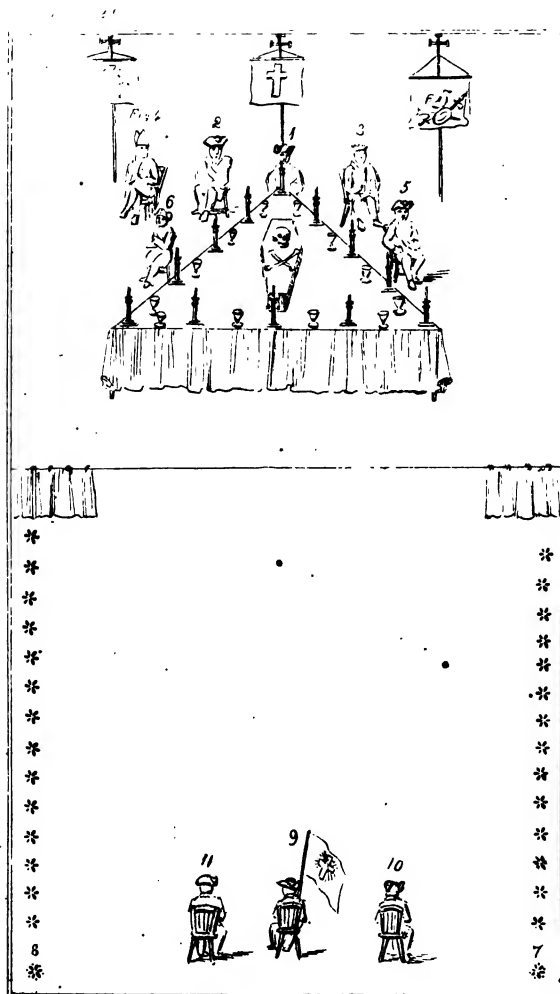
The warder reports to the most excellent prelate, where the same questions are asked and answers returned as at the door.

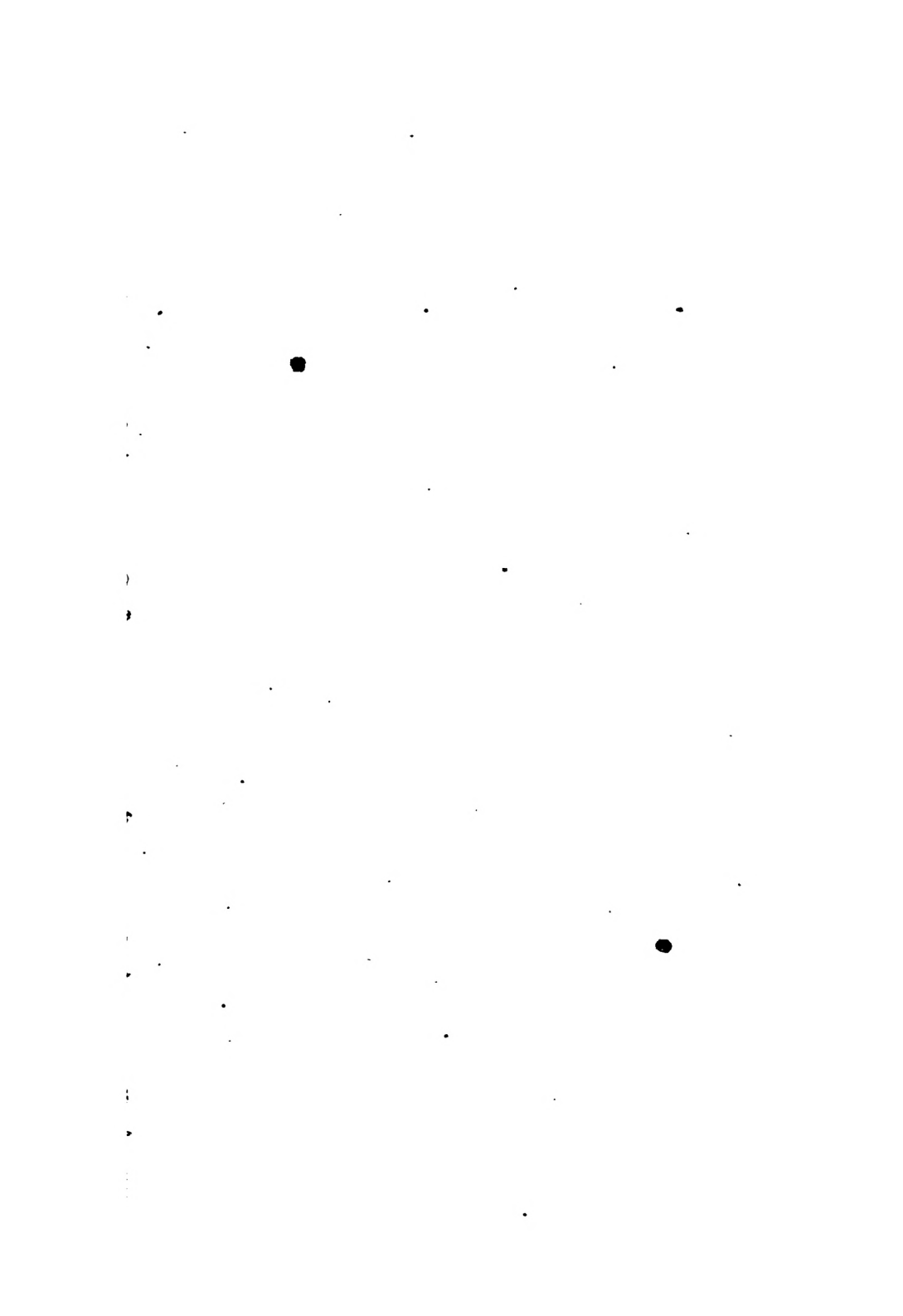
M. E. P. Let him enter.

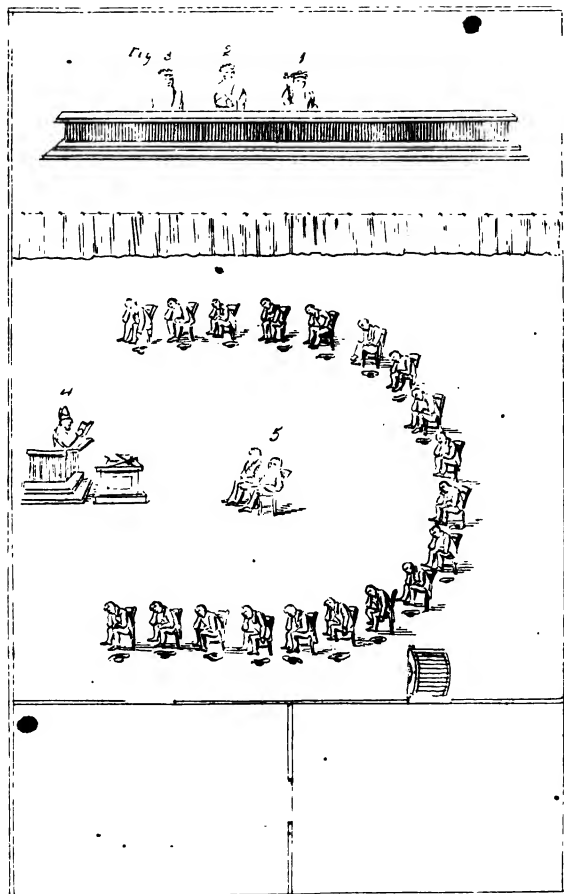
The master of infantry conducts the candidate to the centre of the hall, and takes a seat by the side of him, facing the prelate.

The most excellent prelate addresses the candidate as follows: 'Companion, the council you here see assembled, represents the grand council assembled at Jerusalem in the first year of Darius king of Persia, to deliberate upon their unhappy situation, and to devise means whereby they could obtain the favor and assistance of their new sovereign, in rebuilding the house of the Lord. If you are desirous of joining us in our deliberations, you must assume the name and character of Zerubbabel, one of the princes of the house of Judah, whose hands laid the foundation of the first temple, and whose hands the Lord prom-









and should finish it.' The candidate signifies by a bow that he assents.

M. E. P. Companions, we will attend to a lesson from the records of our fathers. While the prelate reads, all the companions drop their elbows upon their knees, and support their head with the hand. [See plate 19.]

Ezra iii. 8—11. 'Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God; the sons of Henadad, with their sons and their brethren the Levites. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord, after the ordinance of David, king of Israel. And they sang together by course, in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever towards Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.'

Ezra iv. 'Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esarhaddon, king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius, king of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

'And in the days of Artaxerxes wrote Bishlam, Mithredath,

S. M. His duty there ?

Ans. To assist in the protection of the banners of our order : to watch all signals from the sovereign master, and see his orders duly executed.

S. M. Standard bearer's station ?

Ans. In the west.

S. M. His duty there ?

Ans. To display, support, and protect the banners of our order.

S. M. Why is the standard bearer's station in the west ?

Ans. That the brilliant rays of the rising sun, shedding their lustre upon the banners of our order, may encourage and animate all true and courteous knights, and dismay and confound their enemies.

S. M. Station of master of dispatches ?

Ans. In front of the master of palace.

S. M. His duty ?

Ans. To observe with attention the transaction of the council ; to keep a just and regular record thereof, collect the revenue, and pay the same over to the master of finance.

S. M. Station of master of finance ?

Ans. In front of the chancellor.

S. M. His duty ?

Ans. To receive in charge the funds and property of the council, pay all orders drawn upon the treasurer, and render a just and regular account when called for.

S. M. Station of the master of infantry ?

Ans. On the right of the second division, when separately formed ; on the left of the whole, when formed in line.

S. M. His duty ?

Ans. To command the second division or line of infantry teach them their duty and exercise ; also to prepare all candidates, attend them on their journey, answer all questions for them, and finally introduce them into the council chamber.

S. M. Station of master of cavalry ?

Ans. On the right of the first division, when separately formed, and on the right of the whole, when formed in line.

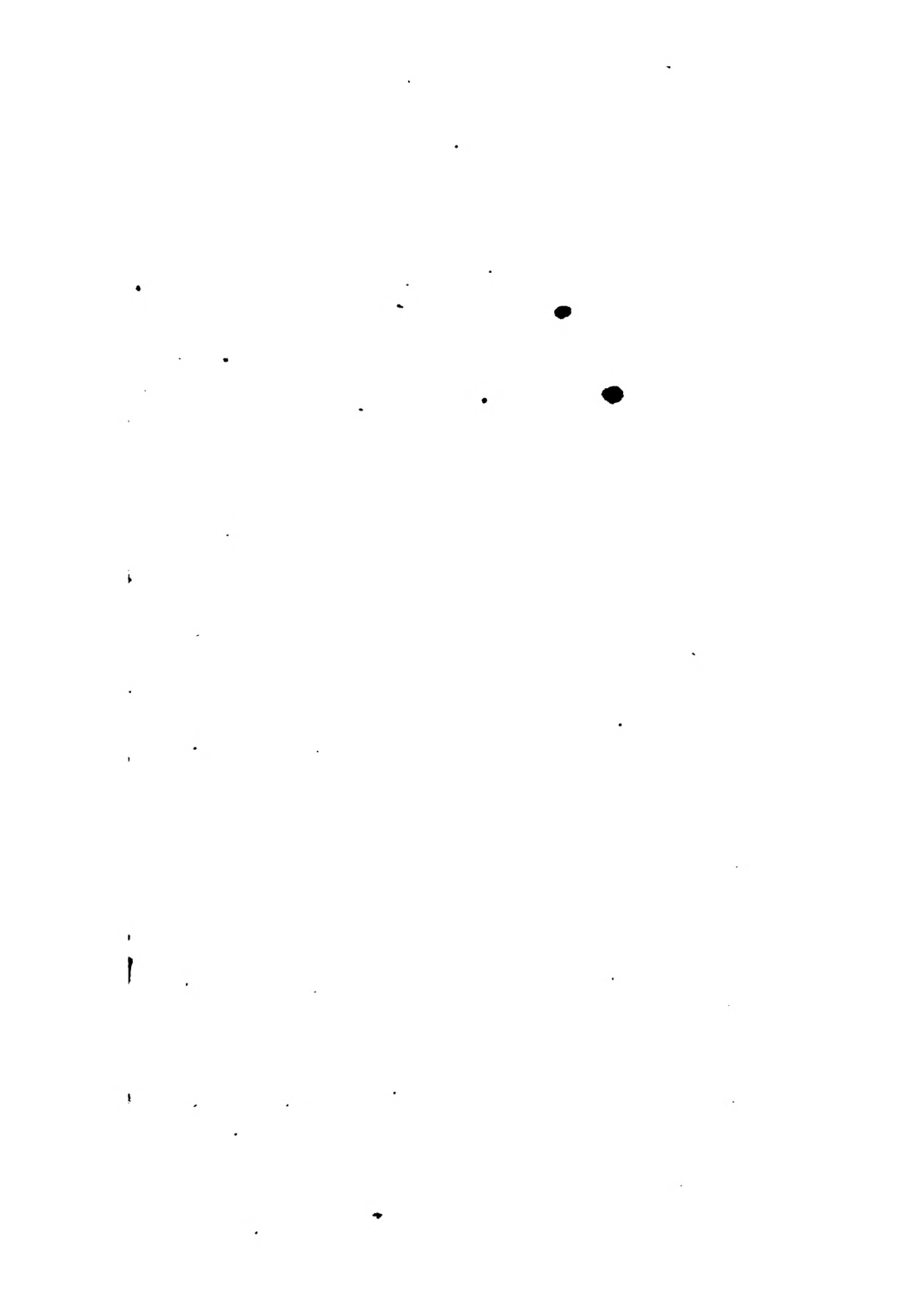
S. M. His duty ?

Ans. To command the first division or line of cavalry, teach them their duty and exercise ; to form the avenue for the reception and departure of the sovereign master, and prepare the lines for inspection and review.

S. M. Prelate's station ?

Ans. On the right of the chancellor.

S. M. His duty ?



tions, will not interfere with your duty to your country or Maker; if you are willing to proceed, you will repeat your christian surname, and say after me.

Can. 'I, A. B., of my own free will and accord, in the presence of the Supreme Architect of the universe, and these witnesses, do hereby and hereon, most solemnly promise and swear, that I will always hail, for ever conceal, and never reveal, any of the secret arts, or points, of the mysteries appertaining to the order of knight of the red cross, unless it be to a true and lawful companion sir knight of the order, or within the body of a just and lawful council of such, and not unto him or them, until by due trial, strict examination, or lawful information, I find him or them lawfully entitled to receive the same.

'I furthermore promise and swear, that I will answer and obey all due signs, and regular summons from a council of knights of the red cross, or given to me from the hands of a companion sir knight, if within the distance of forty miles; natural infirmities and unavoidable accidents only excusing me.

'I furthermore promise and swear, that I will not be present at the conferring of this order of knighthood upon any person, unless he shall have previously received the several degrees of entered apprentice, fellow craft, master mason, mark master, past master, most excellent master, and royal arch.

'I furthermore promise and swear, that I will not assist, or be present at forming or opening of a council of knights of the red cross, unless there be present at least five regular knights of the order, or the representatives of three different encampments, acting under the sanction of a legal warrant.

'I furthermore promise and swear, that I will support and maintain the by-laws of the council of which I may hereafter become a member, the laws and regulations of the grand encampment, under which the same may be holden, together with the constitution and ordinances of the general grand encampment of the United States of America, so far as the same shall come to my knowledge; to all of which I do most solemnly promise and swear, binding myself under no less penalty than that of having my house pulled down, the timbers thereof set up, and I hanged thereon; and when the last trump shall sound, that I be for ever excluded from the society of all true and courteous knights, should I ever wilfully or knowingly violate any part of this solemn obligation of knight of the red cross; so help me God, and keep me steadfast to keep and perform the same.'

The candidate is then directed to kiss the book and arise.

Most excellent prelate then says, 'Companion Zerubbabel, the master of infantry will now invest you with the Jewish

pass, by the means of which you will be enabled to make yourself known to the friends of our cause wherever you may find them, and which will insure you their friendship and protection.'

Master of infantry gives him the Jewish pass. [See plate 20, fig. 1.]

Most excellent prelate then presents the candidate with a green sash, and says, 'Companion, I now invest you with this sash, as a mark of our peculiar friendship and esteem; you will wear it as a constant memorial to stimulate you to the performance of every duty. Its color is green, and will remind you that the memory of him who falls in a just and virtuous cause is blessed, and will flourish like the green bay tree. Fare you well, companion; may success attend your enterprise.'

Master of infantry says to candidate, 'Follow me.'

In some councils, where the hall is fitted up for the purpose, the candidate is conducted into different apartments.

As the master of infantry passes through the first door, the 1st guard says, 'Who comes there?'

M. I. A friend.

G. Advance and give the pass.

Master of infantry gives the Jewish pass, as before described.

The candidate comes up, passes the same examination, and follows the master of infantry to the second door, where a second guard makes the same demand and receives the same answers from them as the first; they then arrive at the third door, which is open, and before it is placed a little frame about four feet long, and one high in the middle, in imitation of an arch bridge.

The master of infantry then says, 'Companion, we have now arrived in sight of the Persian dominions; I can accompany you no further; this bridge you see here, over which you have to pass alone, separates the Jewish from the Persian dominions—fare you well; may success attend your enterprise.'

The candidate walks over the bridge, and is immediately accosted by a guard, 'Who comes there?'

Candidate. A friend.

Guard. Advance, and give the pass.

Candidate gives three cuts, and advances to give the pass, the guard throws up the candidate's sword, the candidate whispers *Judah*, the guard (being a Persian,) does not understand the word, says, 'What?' Candidate says, '*Judah*.' The guard pretends not to understand, and demands, still more sternly, 'What!!' Candidate by this time begins to feel a little irritated, says, '*Judah!!!*' with spirit.

Guard exclaims, An enemy! an enemy! guards, seize him! [the guards lay hold of the candidate, disarm him, divest him of his green sash, hand-cuffs and fetters are put on his hands and feet; these are made of chains of four parts of about 18 inches long each, fastened in the middle; at the ends are rings like hand-cuffs, which are fastened around the ankles and wrists with bolts.]

Master of infantry comes up at this time and addresses the guard in behalf of the candidate, as follows:

‘Why do you use this violence? Why treat me thus? I am no enemy, I am a prince of the house of Judah, and demand an audience with your sovereign.’

Master of cavalry, (who acts as captain of the Persian guards) replies sarcastically, ‘A prince of the house of Judah! you are my slave, and you can only appear in the presence of the sovereign as such. Do you consent to this?’

M. I. (For candidate after a short pause, says,) I consent; take me to him immediately. A sackcloth is now put over the candidate’s head, and he is taken to the door of the council chamber, and an alarm of four times two is given.

The warder, who at this time is in the council chamber, draws the curtains apart in the centre, and demands, ‘Who comes there?’

Master of Cavalry. A detachment of his majesty’s guards, having made prisoner of one, who says he is a prince of the house of Judah.

Warder. Where is he from?

Master of Infantry. From Jerusalem.

Warder. What is his name?

Master of Infantry. Zerubbabel, the first among his equals, a mason, free by rank, but a captive and slave by misfortune.

Warder. What does he desire?

M. I. An audience with his majesty, if possible.

Warder. Wait with patience, and the sovereign master will soon return his orders.

Warder returns and reports to the sovereign master the same that passes at the door.

Sovereign Master. Having ascertained that he is armed with no hostile weapon, you may let him enter.

Warder, returns and inquires ‘Is he armed with any hostile weapon?’

Master of Cavalry. He is not.

Warder. He has the sovereign’s permission to enter the council chamber. [The veil or curtain is now parted in the middle, and the candidate is conducted before the sovereign.]

master, with his arms and legs chained, and a sackcloth over his head, guarded on his right by master of cavalry, with drawn sword, and on his left by master of infantry.]

The sovereign master observes to the council 'This is no enemy ; this is the friend and companion of my youth. (Then addressing candidate, says,) 'Zerubbabel, having now gained admittance into our presence, we demand that you immediately declare the particular motives which induced you, without our permission, and with force and arms, to pass the lines of our dominions.'

Master of Infantry (for candidate.) Sovereign master, the tears and complaints of my companions of Jerusalem, who have been so long and so often impeded in the noble and glorious undertaking of rebuilding the house of the Lord, in which they were permitted to engage by our late sovereign Lord Cyrus the king ; but our enemies having caused that great work to cease by force and power, I have now come up to implore your majesty's clemency, that you would be pleased to restore me to favor, and grant me employment among the servants of your household.

S. M. Zerubbabel, I have often reflected with much pleasure, upon our early intimacy and friendship, and I have frequently heard, with great satisfaction, of your fame as a wise and accomplished Mason, and having myself a profound veneration for that ancient and honorable institution, and having a sincere desire to become a member of the same, I will this moment grant your request, on condition that you will reveal to me the secrets of Masonry, which distinguish the architects of the Jews from those of all other nations.

M. I. (for candidate.) Sovereign master, when our grand master, Solomon, king of Israel, first instituted the fraternity of free and accepted Masons, he taught us that truth was a divine attribute, and the foundation of every virtue ; to be good men and true, is the first lesson we are taught in Masonry. My engagements are sacred, and inviolable ; if I can obtain your majesty's favor only at the expense of my integrity, I humbly beg leave to decline your royal protection, and will cheerfully submit to an honorable exile, or a glorious death.

S. M. Zerubbabel, your virtue and integrity are truly commendable, and your fidelity to your engagements is worthy of imitation ; from this moment you are free ; my guards will divest you of these chains and that garb of slavery, and clothe you in suitable habiliments to attend me at the banquet hall. Zerubbabel, you are free ; guards, strike off these chains ; and

may those emblems of slavery never again disgrace the hands of a Mason, more particularly a prince of the house of Judah. Zerubbabel, we assign you a seat of rank and honor among the princes and rulers of our assembly.'

While the candidate is passing this examination in the council chamber, some of the sir knights prepare the 'banquet table,' in the royal arch council; the table is furnished with wine, crackers, dried beef, &c.

The warder announces to the sovereign master, that the avenue is formed to escort him and his friend Zerubbabel to the banquet hall.

The sovereign master sits at the head of the table, chancellor on his right, master of palace on his left; on the right of the chancellor sits Zerubbabel and his conductor. The knights being all seated at the table, commence eating and drinking. After having participated in the refreshments for ten or fifteen minutes, the sir knights begin to withdraw, one by one, until they have all left but the officers and candidate.

The sovereign master then says, 'It has been the custom, from time immemorial, among the kings and sovereigns of this realm, on occasions like this, to propose certain questions; and he who should be found to give the most satisfactory answer, should be clothed in purple, drink in a golden cup, wear a silken tiara, and a golden chain about his neck. There has a question occurred to my mind, which I will propose for discussion, viz: 'Which is the greatest, the strength of wine, of the king, or of women.'

The chancellor rises and says, 'Sovereign master, I think wine is the strongest.'

The master of palace says, 'Sovereign master, I think the king is the strongest.'

The master of infantry [for candidate] says, 'Sovereign master, I think women are stronger; but above all things, truth beareth the victory.'

The sovereign master observes, 'Companion Zerubbabel, you have made a very important addition to the question, which needs further consideration: it being late at night, we will retire. To-morrow you will assemble in the council chamber to hear the question debated.'

The master of cavalry says, 'Attention, sir knights; you will form an avenue to escort the sovereign master and his companion Zerubbabel to the council chamber.' They all repair to the council chamber.

The sovereign master is seated on his throne, surrounded by

his princes and nobles.* He then calls upon the parties to make public defence of their opinions.

The chancellor rises, and speaks upon the strength of *wine*, as follows :

‘O ye princes and rulers, how exceeding strong is wine ! It causeth all men to err that drink it : it maketh the mind of the king and the beggar to be all one ; of the bondman and the freeman, of the poor man and of the rich ; it turneth, also, every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt ; it changeth and elevateth the spirits, and enliveneth the heavy hearts of the miserable. It maketh a man forget his brethren, and draw his sword against his best friends. O ye princes and rulers, is not *wine* the strongest, that forceth us to do these things ?’

The master of the palace spoke upon the power of *kings*, as follows :

‘It is beyond dispute, O princes and rulers, that God has made man master of all things under the sun ; to command them, to make use of them, and apply them to his service as he pleases : but whereas men have only dominion over other sub-lunary creatures, kings have an authority even over men themselves, and a right of ruling them by will and pleasure. Now, he that is master of those who are masters of all things else, hath no earthly thing above him.’

The master of infantry [for candidate] spoke upon the power of *women*, as follows :

‘O princes and rulers, the force of *wine* is not to be denied ; neither is that of *kings*, that unites so many men in one common allegiance ; but the supereminency of *women* is yet above all this ; for kings are but the gifts of women, and they are also the mothers of those that cultivate our vineyards.

‘Women have the power to make us abandon our very country and relations, and many times to forget the best friends we have in the world, and forsake all other comforts, to live and die with them. But when all is said, neither they, nor wine, nor kings, are comparable to the almighty force of *truth*. As for all other things, they are mortal and transient ; but truth alone is unchangeable and everlasting ; the benefits we receive from it are subject to no variations or vicissitudes of time and fortune. In her, judgment is no unrighteousness, and she is *he wisdom, strength, beauty, power, and majesty of all ages. Blessed be the God of Truth.*’

As soon as Zerubbabel gets through speaking, the sovereign

* See Cross's Templar's Chart, page 19.

master and companions all exclaim, 'Great is truth, and mighty above all things.'

The sovereign master then says, 'Zerubbabel, ask what thou wilt, and I will give thee; because thou art found the wisest among thy companions.'

M. I. [for candidate.] 'O king, remember thy vow which thou hast vowed, to build Jerusalem in the day when thou shouldst come to thy kingdom, and to restore the holy vessels which were taken away out of Jerusalem. Thou hast also vowed to build up the temple which was burned, when Judah was made desolate by the Chaldees. And now, O king, this is that I desire of thee, that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the KING OF HEAVEN.'

The sovereign master then says, 'Zerubbabel, it shall be done. I will punctually fulfil my vow: letters and passports shall be immediately issued to my officers throughout the realm, and they shall give you and those who accompany you, safe conveyance to Jerusalem, and you shall be no longer hindered or impeded in rebuilding your city and temple, until they shall be completed.'

The sovereign master then invests the candidate with a green sash, and says, 'This green sash, of which you were deprived by my guards, I now with pleasure restore to you, and will make it one of the insignia of a new order, calculated to perpetuate the remembrance of the event which caused the renewal of our friendship. Its color will remind you that truth is a divine attribute, and shall prevail, and shall for ever flourish in immortal green. I will now confer on you the highest honor in our power at this time to bestow, and will create you the first knight of an order, instituted for the express purpose of inculcating the almighty force and importance of truth.' He then directs the candidate to kneel, and says, 'By virtue of the high power in me vested, as the successor and representative of Darius, king of Persia, I now constitute and create you a knight of the illustrious order of the red cross,' (at the same time laying the blade of his sword first upon the right shoulder, then upon the left, and then upon the head of the candidate.)

The sovereign master then takes the candidate by the hand, and says, 'This sword, of which you was deprived by my guards, I now with pleasure restore to you, in the hand of a true and courteous knight. It is endowed with three most excellent qualities: its hilt with *faith*; its blade with *hope*, and its point with *charity*; which teaches this important lesson, that

when we draw our swords, in a just and virtuous cause, having *faith* in God, we may reasonably *hope* for victory, ever remembering to extend the point of *charity* to a fallen foe. Take it, and return it to its scabbard, and there let it remain until it is consumed by rust; rather than draw it in the cause of injustice and oppression.



ORDER OF KNIGHTS TEMPLARS.

The officers necessary to form an encampment, are as follows, viz : Most eminent grand commander, generalissimo, captain general, prelate, treasurer, recorder, senior warden, junior warden, standard bearer, sword bearer, warder, and sentinel.

TEMPLARS' MANUAL.

The throne is situated in the 'east; above is suspended a banner, on it a cross, surmounted by rays of light; on each side a sky-blue banner, on one of which are arranged the emblems of the order, and on the other, a paschal lamb and Maltese cross, with the motto, 'The will of God.' The grand commander is seated on the throne, the generalissimo, prelate, and past grand commanders, on his right; the captain general on his left; the treasurer on the right, and the recorder on the left, in front; the senior warden at the south-west angle of the triangle, and upon the right of the first division: the junior warden at the north-west angle of the triangle, and on the left of the third division; the standard bearer in the west, the sword bearer on his right, and the warder on his left: at the base of the triangle, and in front of the standard bearer, a stall for the initiate. The knights are so arranged, that there shall be an equal number on each side of the throne and in front.

DRESS.

A full suit of black. A black velvet sash, trimmed with silver lace, hanging on the right shoulder, and crossing the body to the left side; at the end of the sash is suspended a poniard, or small dirk; on the left hip of the sash, is a Maltese cross; on the right shoulder a black rose; on the left breast a star of nine points; in the centre of the star, a cross and serpent of gold, surmounted by a circle, on which is engraved, or enamelled, 'In hoc signo vinces.' An apron of black velvet, of a triangular form, trimmed with silver lace. On the top, or flap, is a triangle, with twelve holes perforated through it; in the centre of the triangle is a cross and serpent; on the centre of the apron is a skull and cross bones, and at equal distance from them, in a triangular form, a star with seven points; in the centre of each star, a red cross.

The six knights being assembled and seated, as in plate 21, the encampment is opened with the same ceremonies that the red cross council is, except the addition of giving the signs and words of the knight templar and knights of Malta, which will be hereafter explained. The candidate is balloted for, as in the preceding degrees; and if he is elected a member, the junior warden (whose duty it is to conduct the candidate through part of the degree,) conducts him to the *chamber of reflection*,* and informs him that before he enters that room, he must be hoodwinked for a few minutes, as he has been in some of the preceding degrees. This being done, he is conducted in, and seated in a chair. The junior warden then addresses him as follows:

'Companion, you are now seated in the *chamber of reflection*: before you, upon a table, you will find the holy bible, that great light in Masonry. You will also find upon the table, a paper containing *three questions*, to which you are required to make *answers* in writing, *yes* or *no*, as you may see cause, and sign your name in the margin. And you will also find upon the table, a bowl of pure water, in which you will wash your hands, and wipe them on a napkin, which you will find on the table, in token of the purity of your intention in the business you are engaged, with an awful reference to the day of your death, and the coming judgment. I am now about to leave you alone. Soon after I leave the room, I will give you a signal

* This is a small apartment adjoining the encampment, fitted up for this occasion, sometimes painted black, and lighted with only one glimmering taper.

of three distinct knocks, for you to remove the bandage from your eyes. After you have gone through the ceremonies, as I have directed, you will give me the same signal, and I will return to you.'

The junior warden then leaves the reflection room, closes the door, and gives the *signal*; upon the hearing of which, the candidate removes the bandage from his eyes, and to his great surprise, finds the table before him covered with human skulls, and 'cross bones,' of horrible appearances. [See plate 22, fig. 3.]

After the candidate has recovered a little from his fright, he examines the three questions, which read as follows, with his answers and signature to them.

First. Should you ever be called upon to draw your sword, will you wield it in defence of the christian religion?*

'YES.' *James Dupeasy.*

Second. Does your conscience upbraid you for any known or overt act unrepented of?

'NO.' *J. Dupeasy.*

Third. Do you solemnly promise to conform to all the ceremonies, rules, and regulations of this encampment, as all valiant and magnanimous sir knights have done, who have travelled this way before you?

'YES.' *J. Dupeasy.*

After he has answered the questions and performed ablution, he gives the *signal*, and the junior warden returns to him.

J. W. Have you given answers to the questions proposed? [Candidate says he has.] Present them. I presume they are satisfactory. I will present them to the most eminent grand commander, and will soon return with his answer.

The junior warden leaves the candidate in the reflection room, and repairs to the entrance of the veil which divides the encampment into two apartments, and gives an alarm of three times four knocks, with his foot upon the floor.

M. E. G. C. Sir knight warder, attend to the cause of that alarm, and see who comes there.

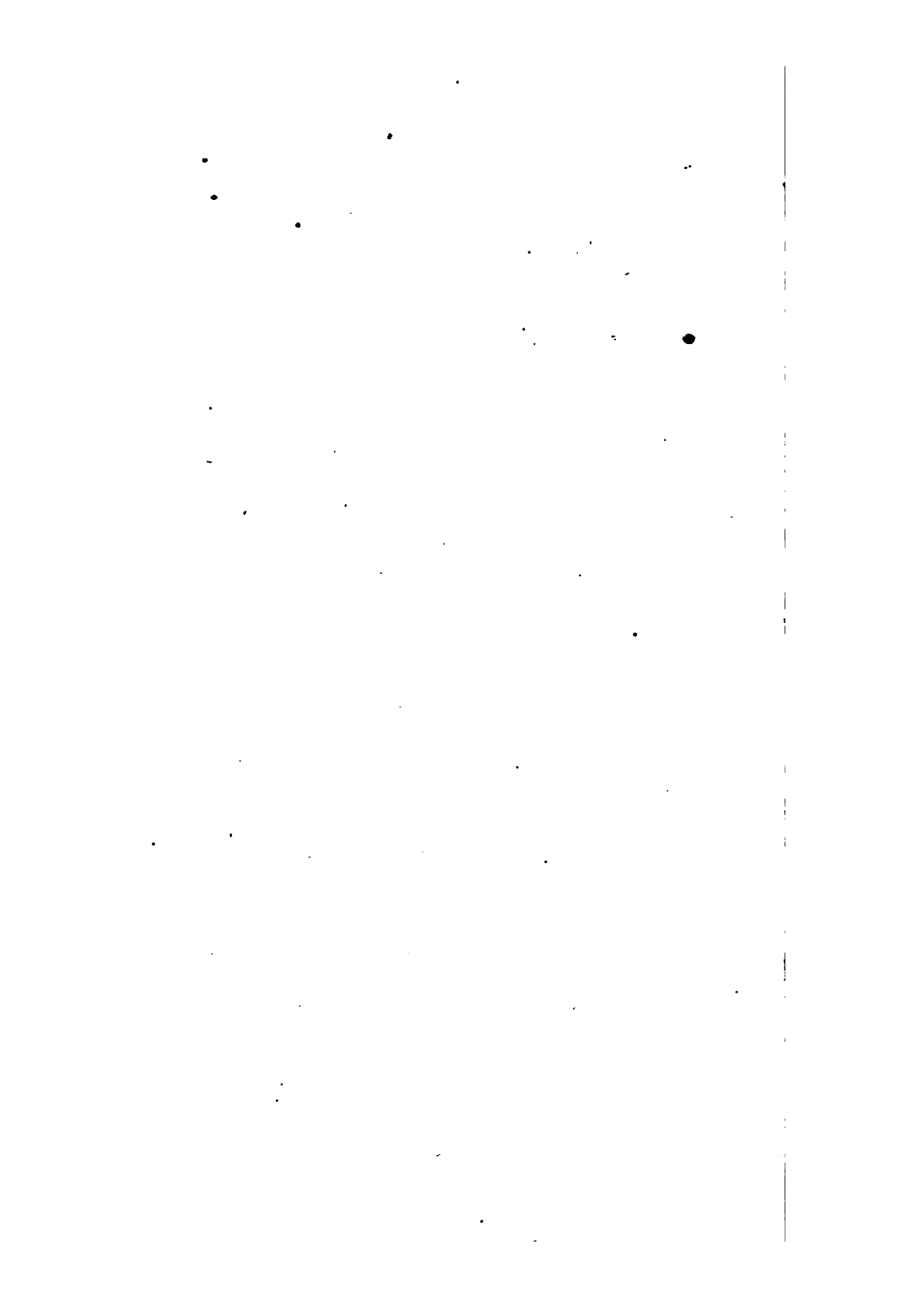
The warder steps to the entrance of the veil, and demands, 'Who comes there?'

* I was informed by an officer in New Haven encampment, 'that a companion (who joined that encampment before me,) delayed the ceremonies two hours and a half, in refusing to give the satisfactory answer to the question, 'Will you wield your sword in defence of the christian religion?' His answer was 'NO: the religion which I believe and teach, requires no such service.' But he was prevailed on to say YES.

Plaf. 22

Fig. 1





J. W. A worthy companion, who having taken all the necessary preceding degrees, now solicits the honor of being dubbed and created in this encampment a knight of the valiant and magnanimous order of knight templars, and knights of Malta, or order of St. Johns of Jerusalem.

W. Has he given answers to the questions proposed?

J. W. He has, in writing, and, in token of his sincerity, has performed the necessary ablution.

W. You will present them, and wait a time until the most eminent grand commander be informed of your request, and his answer returned.

The warder returns to his post.*

M. E. G. C. Sir knight warder, what is the cause of that alarm? who comes there?

W. A worthy companion, who, having taken all the necessary preceding degrees, now solicits the honor of being dubbed and created in this encampment a knight of the valiant and magnanimous order of knight templars, and knights of Malta, or order of St. Johns of Jerusalem.

M. E. G. C. Has he given answers to the questions proposed?

W. He has, in writing, and, in token of his sincerity, has performed the necessary ablution.

M. E. G. C. Present the questions. [Reads them.] The questions are answered satisfactorily; but as a trial of his patience and perseverance, I enjoin upon him *seven years'* pilgrimage, which he will perform under the direction of the junior warden dressed in pilgrim's weeds.

The warder returns the same answer to the junior warden, and he to the candidate in the chamber of reflection. The junior warden also informs the candidate, that in addition to his sandals, staff, and scrip, he must take some bread and a bottle of water to sustain him on his journey. The candidate is prepared as in plate 22, fig. 1, and the junior warden directs him to follow him.

The encampments are generally so constructed that they have to pass through several rooms before they arrive to the *assilum*:† the first room they enter, a guard who is stationed there for that purpose inquires, 'Who comes there?'

* The warder's post or station, in this part of the ceremony, is at the right, in front of the most eminent grand commander.

† That part of the hall or encampment where the most eminent grand commander sits is called the *assilum*; the other side of the veil is the council chamber.

J. W. A weary pilgrim, travelling from afar, to join with those who oft have gone before him, to offer his devotions at the holy shrine.

Guard. Pilgrim, I greet thee : walk into my tent ; sit down ; silver and gold have I none : but such as I have give I thee ; here is some good bread and pure water, just such as pilgrims need ; help yourself. (Pilgrim eats.) I will examine your scrip, and see how your bread holds out ; (feeling in his scrip,) your bread is almost gone, I will put in some ; your water is also almost spent, I will replenish your bottle. Help yourself, brother pilgrim, to what you like best.

The candidate having sufficiently refreshed himself, the guard says : ‘ Pilgrim, hearken now to a lesson to cheer thee on thy way, and assure thee of success :’

“And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar (putting it on her shoulder,) and the child, and sent her away, and she departed and wandered in the wilderness ; and the water was spent in the bottle, and she cast the child under one of the shrubs ; and the angel of God called to Hagar out of heaven ; saying, Arise, lift up the lad, and hold him in thine hand ; for I will make him a great nation : and God opened her eyes and she saw a well of water. By faith, Abraham sojourned in the land of promise as in a strange country, dwelling in tabernacles ; for he looked for a city which hath foundations, whose builder and maker is God. Be ye therefore followers of God as dear children, rejoicing in the Lord alway ; and again I say, rejoice.” Farewell, Pilgrim. God speed thee.

The junior warden, followed by the pilgrim, passes into another room, where the second guard accosts them, and where the same ceremonies take place as before ; after which the guard reads the following lesson or exhortation from the Templar’s Chart.

‘ If a brother or sister be naked and destitute of daily food, and one of you say, Depart in peace, be ye warmed and filled, and ye give them not of those things which are needful for the body, what doth it profit ? To do good and to communicate forget not, for with such sacrifices God is well pleased. Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men ; after the rudiments of the world, and not after Christ : For in him dwelleth all the fullness of the Godhead bodily. Farewell, Pilgrim. God speed thee.’

They pass in unto the third room, where the third guard treats them with bread and water as before, and reads the following lesson from the Templar’s Chart :

'He that receiveth you, receiveth me, and he that receiveth me receiveth him that sent me : Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls ; for my yoke is easy and my burden is light. Whosoever shall give to drink unto one of these little ones a cup of cold water, only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. Farewell, Pilgrim. God speed thee.'

They then pass on and make an alarm at the entrance of the assilum.

M. E. G. C. Sir knight warder, attend to that alarm, and see who comes there.

W. (To the veil.) Who comes there ?

J. W. A weary pilgrim, travelling from afar, who having passed full three long years of pilgrimage, is most desirous, if it please the grand commander, forthwith to dedicate the four remaining years to deeds of more exalted usefulness ; and if found worthy, his strong desire is to be now admitted among those valiant knights, whose well-earned fame has spread both far and wide for acts of charity and pure beneficence.

W. What surety does he offer that he is no impostor ?

J. W. The commendation of a valiant and magnanimous knight, our junior warden, who recommends to the grand commander a remission of the four remaining years of pilgrimage.

W. Let him wait a time with *patience* and *perseverance*, and soon an answer will be returned to his request.

The warder returns to his post, and the most eminent grand commander inquires, ' Who comes there ?'

The warder replies as before.

M. E. G. C. This being true, sir knight, our prelate, you will take this weary pilgrim to the holy altar, where, having sworn him for ever to be faithful, forthwith invest him with the sword and buckler, that as a *pilgrim warrior* he may perform seven years of warfare.

S. W. Attention, sir knights ; you will form an avenue, to escort our most excellent prelate to the holy altar.

The veil is drawn aside, and the avenue is formed by the sir knights, standing in two lines, and forming an arch with their swords ; the prelate takes the candidate by the arm, leading him down the avenue to the lower end of the council chamber. The candidate kneels at the altar, upon two cross swords, places his hands upon the holy bible, on which is placed two cross swords ; the senior warden stands on the right and the junior warden on the left of the candidate, with drawn swords. The

prelate takes his place in front of the candidate, in a sort of throne, and addresses him as follows :

‘ Companion, you are kneeling at the altar for the purpose of taking a solemn oath and obligation appertaining to the degree of knight templar, which is not to interfere with the duty you owe to your country or Maker ; if you are willing to proceed, you may repeat your christian and surname, and say after me.

‘ I, A. B., of my own free will and accord, in the presence of Almighty God, and this encampment of knight templars, do hereby and hereon most solemnly promise and swear that I will always hail, for ever conceal, and never reveal, any of the secret arts, part or points appertaining to the mysteries of this order of knight templars, unless it be to a true and lawful companion sir knight, or within the body of a just and lawful encampment of such ; and not unto him, or them, until by due trial, strict examination, or lawful information, I find him or them lawfully entitled to receive the same.

‘ Furthermore do I promise and swear, that I will answer, and obey all due signs, and regular summons which shall be given or sent to me from a regular encampment of knights templars, if within the distance of forty miles, natural infirmities and unavoidable accidents only excusing me.

‘ Furthermore do I promise and swear, that I will help, aid and assist with my counsel, my purse, and my sword, all poor and indigent knight templars, their widows and orphans, they making application to me as such, and I finding them worthy, so far as I can do it without material injury to myself, and so far as truth, honor, and justice may warrant.

‘ Furthermore do I promise and swear, that I will not assist, or be present at the forming and opening of an encampment of knights templars, unless there be present seven knights of the order, or the representatives of three different encampments, acting under the sanction of a legal warrant.

‘ Furthermore do I promise and swear, that I will go the distance of forty miles, even barefoot and on frosty ground, to save the life, and relieve the necessities of a worthy knight, should I know that his necessities required it, and my abilities permit.

‘ Furthermore do I promise and swear, that *I will wield my sword in the defence of innocent maidens, destitute widows, helpless orphans, and the christian religion.* (!)

‘ Furthermore do I promise and swear, that I will support and maintain the by-laws of the encampment of which I may hereafter become a member, the edicts and regulations of the

grand encampment of the United States of America, so far as the same shall come to my knowledge; to all this I most solemnly and sincerely promise and swear, with a firm and steady resolution to perform and keep the same, without any hesitation equivocation, mental reservation or self-evasion of mind in me whatever; binding myself under no less penalty than to have my head struck off and placed on the highest spire in christendom, should I knowingly or willingly violate any part of this my solemn obligation of a knight templar. So help me God, and keep me steadfast to perform and keep the same.' [He kisses the book.]

The prelate then directs the candidate to arise, and thus addresses him: 'Pilgrim, thou hast craved permission to pass through our solemn ceremonies and enter the asylum of our encampment; by thy sandals, staff, and scrip, I judge thee to be a child of humility: charity, and hospitality, are the grand characteristics of this magnanimous order.

'In the character of knights templars, we are bound to give alms to poor and weary pilgrims travelling from afar, to succor the needy, feed the hungry, clothe the naked, and bind up the wounds of the afflicted.

'We here *wage war* against the enemies of innocent maidens, destitute widows, helpless orphans, and the christian religion. If you are desirous of enlisting in this noble and glorious warfare, lay aside thy staff, and take up the sword, fighting manfully thy way, and with valor running thy course: and may the Almighty, who is a strong tower and defence to all those who put their trust in him, be thy support and thy salvation. X

'Pilgrim, having laid aside the staff, and taken up the sword, we expect you will make public declaration of the cause in which you will wield it. You will therefore repeat after me, and do as I do.

"I will wield my sword in defence of innocent maidens, destitute widows, helpless orphans, and the christian religion."

The candidate repeats the same, sentence by sentence, after the prelate, and at each sentence giving his sword a flourish above his head.

P. With confidence in this your profession, our senior warden will invest you with the *pilgrim warrior's pass*; and under his direction, we assign you *seven years' warfare*, which you will perform as a token of your *constancy and courage*. May success and victory attend you.

The senior warden then invests the candidate with the pilgrim warrior's pass, which is *Maher-shalal-hashbaz*. It is given by

four cuts of the sword and under an arch of steel. [See plate 20, fig. 2.]

S. W. Pilgrim, you will follow me, and repeat after me. They then start on their tour of warfare, both wielding their swords, and saying, 'I will wield my sword in defence of innocent maidens, destitute widows, helpless orphans, and the christian religion.' [See plate 22, fig. 3.]

They then meet a guard, who demands, 'Who comes there?'

S. W. A pilgrim warrior.

G. Advance, and communicate the pilgrim warrior's pass. It is given as before.

The candidate is accosted in the same way, and gives the word or pass, and passes on. They then wield their swords, and repeat as before, until they pass three guards, who also demand the pass, as before.

The three arrive at the asylum, and make an alarm of three times four.

M. E. G. C. Sir knight warder, attend to the cause of that alarm, and see who comes there.

The warder at the veil demands, 'Who comes there?'

S. W. A pilgrim warrior, travelling from afar, who, having passed *full three* long years of warfare, is most desirous, if it please the grand commander, to be now admitted to the honors and rewards that await the valiant templar.

W. What surety does he offer that he is no impostor?

S. W. The commendations of a valiant and magnanimous knight, our senior warden, who recommends to the grand commander a remission of the four remaining years of warfare.

W. By what further right or benefit, does he expect to gain admission to the asylum?

S. W. By the benefit of the pilgrim warrior's pass.

W. Let him communicate it to the sir knight on his right.

The pass is given as before.

W. Let him wait a time with *constancy* and *courage*; and soon an answer will be returned to his request.

The warder returns, and reports to the grand commander, where the same questions are asked and answers returned; who orders the candidate to enter. The veil is then drawn aside, and the candidate advances near to the base of the triangle.

M. E. G. C. Pilgrim, having gained admission to the asylum, what profession have you to make in testimony of your fitness to become a knight among our number?

The senior warden directs the candidate to repeat after him

as follows : Most eminent, I now declare in truth and soberness, that I entertain no enmity or ill will to a soul on earth, that I would not freely reconcile, in case I found in him a corresponding disposition.

M. E. G. C. Pilgrim, the sentiments you utter are truly commendable, and are worthy of imitation ; but yet we require some *stronger* proof of your fidelity to us. The proofs we demand are, that you participate with us in *five libations* ; which being performed, we will receive you a knight among our number. The elements of these libations are for the four first, wine and water ; the *fifth* is *pure wine*. Have you any repugnance to participate ?

The candidate, prompted by senior warden, says, ‘Most eminent, I am willing to conform to the rules of the order.’

The most eminent takes a wine-glass of wine and water from the triangle, and directs the candidate to do the same, and repeat after him, as follows :

First Libation. To the memory of Solomon, king of Israel, our ancient grand master, [*drink.*]

Second Libation. To the memory of Hiram, king of Tyre, our ancient grand master, [*drink.*]

Third Libation. To the memory of Hiram Abiff, the widow’s son, who lost his life in defence of his integrity, [*drink.*]

M. E. G. C. Pilgrim, the order to which you wish to unite yourself, is founded upon the christian religion. We will therefore attend to a lesson from the holy evangelist. Sir knight, our prelate, you will read.

The prelate reads from Matt. xxvi. 14—26.

‘Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you ? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

‘Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover ? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand ; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them ; and they made ready the passover. Now, when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, That one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I ? And he answered and said, He that dippeth his hand with me in the dish, the same shall

betray me. The Son of man goeth, as it is written of him : but woe unto that man by whom the Son of man is betrayed ! It had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I ? He said unto him, Thou hast said.'

M. E. G. C. Pilgrim, the twelve burning tapers you here see upon the triangle, correspond in number with the twelve disciples of our Savior while on earth ; one of whom fell by transgression, and betrayed his Lord and Master. And as a constant admonition to you, always to persevere in the paths of honor, integrity, and truth, and as a perpetual memorial of the apostasy of Judas Iscariot, you are required by the rules of our order, to extinguish one of those burning tapers.

The candidate extinguishes one of the tapers, and the most eminent proceeds : 'Thus may perish the enemies of our order ; and may you ever bear it in mind, that he who basely violates his vow, is worthy of no better fate.'

The relics are now uncovered, which exhibits to the candidate a black coffin, (in the centre of the triangle,) supporting the holy bible, on which rests a human skull,* and 'cross bones.'

M. E. G. C. Pilgrim, you here see mortality resting on divinity, a human skull resting on the holy bible, which is to teach you that a faithful reliance in the truth herein revealed will afford you consolation in the gloomy hour of death, and will assure you inevitable happiness in the world that is to come : sir knight, our prelate, you will read another lesson from the holy evangelist.

Matthew xxvi. 36—50. 'Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death : tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my father, if it be possible, let this cup pass from me : nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What ! could ye not watch with me one hour ?

* This skull is technically called 'old Simon.'

'*May Simon haunt all fools,
Who vary from our rules,
May the heads of all such tools
Rest high on spires.*'

Knight Templar's song. See Templar's Chart, p. 106.

Watch and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my father, if this cup may not pass away from me except I drink it, thy will be done. And he came and found them asleep again ; for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest : behold, the hour is at hand, and the Son of man is betrayed into the hand of sinners. Rise, let us be going : behold, he is at hand that doth betray me.

‘And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he ; hold him fast. And forthwith he came to Jesus, and said, Hail, Master ; and kissed him.’

M. E. G. C. rises and takes the skull in his hand, and addresses the candidate as follows : ‘Pilgrim, how striking is this emblem of mortality ! once it was animated like ourselves, but now it ceases to act or think ; its vital energies are extinct, and all the powers of life have ceased their operations. To such a state, sir knights, we all are hastening ; therefore let us gratefully improve this present opportunity, that when our weak and frail bodies, like this memento, shall become cold and inanimate, our disembodied spirits may soar aloft to the blessed regions of light and life eternal. Sir knight, our prelate, we will attend to another lesson from the holy evangelist.’

Matthew xxvii. 24—38. ‘When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person ; see ye to it. Then answered all the people, and said, His blood be on us and on our children.

‘Then released he Barabbas unto them : and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe.

‘And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand : and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews ! And they spit upon him, and took the reed and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him,

and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross.

'And when they were come unto a place called Golgotha, that is to say, A place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet; They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there: And set up over his head his accusation written, THIS IS JESUS, THE KING OF THE JEWS.'

M. E. G. C. Pilgrim, we will now participate in the fourth libation.* 'To the memory of Simon, of Cyrene, the friend of our Savior, who bore his cross, and fell a martyr to his faith.'

M. E. G. C. Pilgrim, before you will be permitted to participate in the fifth libation, I shall enjoin upon you one year's penance, which you will perform as a token of your faith and humility, under the direction of the senior and junior wardens, with this emblem of humility [a skull] in one hand, and this emblem of faith [a lighted taper] in the other; you will take them, and travel to the sepulchre of our Savior.

The candidate commences his journey, accompanied by the two wardens, and after travelling around the hall awhile, they are accosted by a guard, stationed at the entrance of a dark room, representing the sepulchre of our Savior, who demands, 'Who comes there?'

S. W. A pilgrim penitent, travelling from afar, craves your permission here awhile to wait, and at the shrine of our departed Lord to offer up his prayers and meditations.

G. How does he expect to obtain this favor?

S. W. By the benefit of the pilgrim penitent's pass.

G. Has he that pass?

S. W. He has it not; I have it for him.

G. Advance and give it.

This word or *pass* is *Golgotha*, and is given by five cuts under an arch of steel. [See plate 20, fig. 2.]

The pass being given, the guard says, 'Right; you have my permission to enter the sepulchre of our Savior.'

The candidate steps along, and is directed to kneel at

* In drinking these four first libations, the candidate holds the glass of wine and water in his hand, and after repeating the toast after the most eminent, they both give the drinking sign by drawing the glass across the throat.

the entrance of the sepulchre, and the senior warden reads as follows :

‘Although it is appointed unto all men once to die, yet as the scriptures inform, the Savior of the world arose from the dead, and ascended up into heaven, there for ever seated on the throne of the majesty on high, so they also assure us, that all who have received him for their righteousness, and put their trust in him, shall rise to life everlasting.

‘In the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And behold there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow : and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which was crucified. He is not here ; for he is risen, as he said. Come, see the place where the Lord lay : and go quickly, and tell his disciples that he is risen from the dead ; and, behold, he goeth before you into Galilee ; there shall ye see him : lo, I have told you. And they departed quickly from the sepulchre with fear and great joy ; and did run to bring his disciples word.

‘And as they went to tell his disciples, behold Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

‘And he led them out as far as to Bethany ; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy.’

As soon as the reading is ended, the room or hall is darkened, and the candidate rises, and beholds in another part of the encampment, a transparency, brilliantly lighted, representing the resurrection and ascension of the Savior, and at the same time, the following words are sung :

‘The rising God forsakes the tomb
Up to his Father’s court he flies ;
Cherubic legions guard him home,
And shout him welcome to the skies.
Break off your tears, ye saints, and tell
How high our great deliv’rer reigns,
Sing how he spoil’d the hosts of hell,
And led the monster, death, in chains.

Say 'live for ever, wondrous king,
 Born to redeem, and strong to save !'
 Then ask the tyrant, 'where's thy sting ?'
 And where's thy vict'ry, boasting grave !'

The singing being ended, the prelate takes the candidate by the arm, and walks near the *transparency*, and addresses him as follows :

'Pilgrim, the scene before you represents the splendid conclusion of the hallowed sacrifice offered by the Redeemer of the world, to propitiate the anger of an offended Deity. This sacred volume informs us, [showing him the bible,] that our Savior, after having suffered the pains of death, descended into the place of departed spirits, and that on the third day, he burst the bands of death, triumphed over the grave, and in due time, ascended with transcendent majesty to heaven, where he now sits on the right hand of our heavenly Father, a mediator and intercessor, for all those who have faith in him. I now invest you with an emblem of that faith : [at the same time suspends from his neck a black cross,] it is also an emblem of our order, which you will wear as a constant memorial, for you to imitate the virtues of the immaculate Jesus, who died that you might live. Pilgrim, the ceremonies in which you are now engaged, are calculated deeply to impress your mind ; and I trust will have a happy and lasting effect upon your future character. You were first, as a trial of your faith and humility, enjoined to perform seven years' pilgrimage ; it represents the great pilgrimage of life through which we are all passing : we are all weary pilgrims, anxiously looking forward to that asylum, where we shall rest from our labors, and be at rest for ever. You were then directed, as a trial of your courage and constancy, to perform seven years' warfare ; it represents to you the constant warfare with the lying vanities and deceits of this world, in which it is necessary for us always to be engaged. You are now performing penance as a trial of your humility. Of this, our Lord and Savior has left us a bright example. For though he was the eternal Son of God, he humbled himself to be born of a woman, to endure the pains and afflictions incident to human nature, and finally to suffer a cruel and ignominious death upon the cross : it is also a trial of that faith which will conduct you safely over the dark gulf of everlasting death, and land your enfranchised spirit in the peaceful abodes of the blessed. Pilgrim, keep ever in your memory this awful truth. You know not how soon you may be called upon to render an account to that Supreme Judge, from whom not even the most minute act of your life is hidden : for although you

now stand erect in all the strength of manhood and pride of beauty, in a few short moments, you may become a pale and lifeless corpse. This moment, even while I am yet speaking, the angel of death may receive the fatal mandate to strike you from the roll of human existence: and the friends who now surround you, may be called upon to perform the last sad office of laying you in the earth, a banquet for worms, and this fair body become as the miserable relic you now hold in your hand. Man, that is born of a woman, is of few days and full of sorrow: he cometh up and is cut down as a flower; he fleeth as a shadow, and continueth not. In the midst of life, we are in death: of whom may we seek succor, but of thee, O Lord, who for our sins art justly displeased? Yet, O God, most holy, thou God most mighty, O holy and most merciful Savior, deliver us from the pains of eternal death. I heard a voice from heaven, saying unto me, Write from henceforth, blessed are the dead that die in the Lord; even so, saith the spirit, for they rest from their labors. Be ye also ready, and rest assured, that a firm faith in the truths here revealed, will afford you consolation in the gloomy hour of dissolution, and insure you ineffable and eternal happiness in the world to come. Amen, and amen.'

The hall is again lighted up, and the candidate makes another alarm at the asylum.

M. E. G. C. Sir knight warder, attend to that alarm, and see who comes there.

W. Who comes there? who dares approach this sacred asylum of our encampment, to disturb our holy meditations? Who are you?

S. W. A pilgrim penitent, travelling from afar, who, having performed his term of penance, seeks now to participate in the fifth libation, thereby to seal his faith.

W. What surety does he offer, that he is no impostor?

S. W. The commendation of two valiant and magnanimous knights, our senior and junior wardens.

W. By what further right or benefit does he expect to obtain this favor?

S. W. By the benefit of the pilgrim penitent's pass.

W. Has he that pass?

S. W. He has it not; I have it for him.

W. Advance and communicate it to the sir knight on your left.

The pass, *Golgotha*, is then given by the two wardens, and the warder returns and reports the same to the most eminent

grand commander, who directs the candidate to enter. The veil is then drawn aside, and the candidate enters the asylum.

M. E. G. C. [rising, says,] Who have you there in charge, sir knights?

S. W. A pilgrim penitent, who, having performed his term of penance, seeks now to participate in the fifth libation, thereby to seal his faith.

M. E. G. C. Pilgrim, in granting your request, and admitting you a knight among our number, we can only offer you a rough habit, coarse diet, and severe duty. If, upon these conditions, you are still desirous of enlisting under our banners, you will advance, and kneel at the base of the triangle.

The candidate kneels at the base of the triangle, and the most eminent addresses him as follows:

‘Pilgrim, the fifth libation is taken in a very solemn way. It is emblematical of the bitter cup of death, of which we must all, sooner or later, taste; and even the Savior of the world was not exempted, notwithstanding his repeated prayers and solicitations. It is taken of pure wine, and from this cup. [Exhibiting a human skull, he pours the wine into it, and says,] To show you that we here practise no imposition, I give you this pledge.’ [Drinks from the skull.] He then pours more wine into the skull, and presents it to the candidate, telling him, that the *fifth libation* is called the sealed obligation, as it is to seal all his former engagements in Masonry.

The most eminent here also gives a short history of the degree.* The substance of it is, that the object of the degree of knight templar was originally instituted to preserve Masonry, which had become much corrupted, &c.

If the candidate hesitates about taking the sealed obligation, which is often the case, the most eminent says, ‘Attention, sir knights!’ The sir knights immediately form around the candidate. ‘Handle sword!—draw sword!—charge.’ [See plate 23.]

The most eminent then says, ‘Pilgrim, you here see the swords of your companions, all drawn, ready to defend you in the discharge of every *duty we* require of you. They are also drawn to avenge any violation of the rules of our order. You promised, when you entered the chamber of reflection, that you would conform to all the ceremonies, rules, and regulations of this encampment. We here have your promise in writing. We expect you will proceed.† All sir knights who have taken

* In some encampments, this history is omitted.

† When I received this degree, I objected to drink from the human skull

this degree, have participated in the fifth libation; and if there is any thing in it that you do not perfectly understand, it will be *qualified* and explained to your satisfaction.' If the candidate consents to proceed, he takes the skull in his hand, and repeats after the most eminent, as follows:

'This pure wine, I take from this cup, in testimony of my belief of the mortality of the body and the immortality of the soul; and as the sins of the whole world were laid upon the head of our Savior, so may the sins of the person whose skull this once was, be heaped upon my head, in addition to my own; and may they appear in judgment against me, both here and hereafter, should I violate or transgress any obligation in Masonry, or the orders of knighthood which I have heretofore taken, take at this time, or may hereafter be instructed in. So help me God.' [Drinks of the wine.]*

The most eminent then takes the skull from the candidate, and says, 'This is called the *sealed* obligation, because any promise of secrecy, made in reference to this obligation, is considered by knights templars to be more binding than any other obligation can be.†

The most eminent then resumes his seat, and directs the prelate to read a lesson from the holy evangelist.

The prelate reads, Acts. i. 15—27.

'And in those days, Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth

and to take the *profane* oath required by the rules of this order. I observed to the most eminent, that I supposed that that part of the ceremonies would be dispensed with. The sir knights charged upon me, and the most eminent addressed me as above. A *clergyman*, an acquaintance of mine, came forward, and said, 'Companion Allyn, this part of the ceremonies is never dispensed with. I and all the sir knights have drank from that cup and taken the fifth libation. It is perfectly proper, and it will be qualified to your satisfaction.' I then drank of the "cup of double damnation."

* Sometimes, if the encampment is not hurried with business, the most eminent recapitulates all the oaths that the candidate has taken. Sometimes this is done just before he takes the fifth libation.

† The *sealed obligation* is referred to by templars, in confidential communications, relative to matters of vast importance, when other masonic obligations seem insufficient, to secure *secrecy*, *silence*, and *safety*. Such, for instance, was the murder of William Morgan, which was communicated from one templar to another, under the pledge and upon this sealed obligation.

'The *attentive ear* receives the sound from the instructive tongue; and the mysteries of Freemasonry were safely lodged in the repository of faithful breasts.' Until it was communicated in St. John's hall, New-York, in an encampment of knights templars, March, 10, 1828.

of David, spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known to all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*. For it is written in the book of Psalms, *Let his habitation be desolate, and let no man dwell therein: and his bishopric, let another take*. Wherefore, of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, *Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place*. And they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Generalissimo. Most eminent, by the extinguished taper upon the triangle, I perceive there is a vacancy in our encampment, which I propose should be filled by some valiant knight, who has passed through the ceremonies of our order.

M. E. G. C. 'Sir knights, you will cast lots to fill this vacancy.' Which being done, the most eminent addresses the candidate as follows:

'Pilgrim, you are elected to fill the vacancy in our encampment made vacant by the death of Judas Iscariot; and in testimony of your acceptance of that appointment, you will relight that extinguished taper upon the triangle. [The candidate lights it.] Thus may the Lord lift upon you the light of his reconciled countenance, and preserve you from falling.'

The candidate then arises from the triangle, and kneels before the most eminent, who draws his sword, and laying it first on the candidate's left shoulder, then on his right, and on his head, says, 'By the high power in me vested, as the successor and representative of Hugho de Paganis, and Godfrey Adelman, I now dub and create you a knight of the valiant and magnanimous order of knights templars, and knights of Malta, or order of St. Johns of Jerusalem.' This is sometimes repeated three times.

The most eminent, taking the candidate by the hand, says

'Arise, sir knight, and with this hand receive a hearty welcome into the bosom of a society which will be ever ready to defend and protect you.

'I will now present you with this sword, in the hand of a valiant and magnanimous knight. It is endowed with *three* most excellent qualities, viz : its hilt with *justice*, its blade with *fortitude*, and its point with *mercy* ; and it teaches us this important lesson. Having faith in the *justice* of our cause, we must press forward with undaunted *fortitude*, ever remembering to extend the point of *mercy* to a fallen foe.'

The most eminent then instructs the sir knight in the pilgrim penitent's pass, as before described ; and also in the signs, grip, and word. The due-guard and sign is given by placing the end of the thumb of the right hand under the chin, the fingers clenched. [See plate 24, fig. 1.] It alludes to the penalty of the obligation of placing the head on the highest spire in christendom. In some encampments the *cross is given*, by drawing the hand horizontally across the throat, and darting it up perpendicularly before the face, the edge of the hand towards the mouth.

The grand hailing sign of distress is given by placing the right foot over the left, extend both arms, and incline the head to the right. It is the manner that the Savior was nailed to the cross. The motto of the order, 'IN HOC SIGNO VINCES,' is given in this position. [See plate 24, fig. 2.]

The grip is given by two persons interlacing the fingers of the right and left hands, and each, as he crosses his arms, pronounces the word Emmanuel. [See plate 24, fig. 3.]

The sir knight is then told by the most eminent, that in America the degrees of knights templars and knights of Malta are given together ; and that he has received the two degrees, except a few signs, which belong to the knights of Malta, which will be then explained.

The prelate reads a lesson from Acts xxviii. 1—6.

'And when they were escaped, then they knew that the island was called Melita. And the barbarous people showed us no little kindness : for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet ven-

geance suffereth not to live. And he shook off the beast into the fire, and felt no harm.'

This sign is then made, by holding out both hands as though you were warming them, to the fire, and immediately seize hold of the lower edge of the left hand, near the main joint of the little finger, with the thumb and fore-finger of the right; raise them in this position, as high as the chin, disengage them with a quick motion, and extend them downwards on each side, at an angle of forty-five degrees from the body, the fingers extended, and palms down. [See plate 24, fig. 5.]

The prelate reads another lesson.

St. John xix. 19. 'And Pilate wrote a title and put it on the cross. And the writing was JESUS OF NAZARETH, THE KING OF THE JEWS.'

This is the grand word of a knight of Malta. INRI. It is formed by the initials of the four words that Pilate put on the cross, viz: *Iesus Nazaresi Rex Judaorum*.

The prelate reads again, as follows:

St. John xx. 24—28. 'But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

'And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God.'

The most eminent then explains the grip and word of a knight of Malta. He says to the candidate, 'Thomas, reach hither thy finger, and feel the print of the nails; [they join right hands, and force the first finger into the centre of the palm,] reach hither thy hand, and thrust it into my side.' Each extends his left hand, and presses his fingers into the left side of his companion, still holding by the grip. With the arms thus crossed, one pronounces the words 'My Lord!' the other says, 'And my God!'

The candidate is informed that he has taken the degree of knights templars, and knights of Malta, and is directed to take a seat.

If there is no other business before the encampment, it is closed in the same manner that it is opened.

Sometimes the following questions are asked, and answers returned, by two of the officers. It is called a lecture, and is sometimes given at opening.

LECTURE.

Q. Are you a knight templar?

A. That is my title.

Q. Where were you erected a knight templar?

A. In a just and lawful encampment of knights templars.

Q. What number composes a just and lawful encampment of knights templars?

A. There is an indispensable number, and a constitutional number.

Q. What is an indispensable number?

A. Three.

Q. Under what circumstances are they authorized to form and open an encampment of knights templars?

A. Three knights templars, hailing from three different commanderies, may, under the sanction of a charter, or warrant from some regular grand encampment, form and open an encampment for the dispatch of business.

Q. What is a constitutional number?

A. Seven, nine, eleven, or more.

Q. When composed of eleven, of whom does it consist?

A. Most eminent grand commander, generalissimo, captain-general, prelate, senior warden, junior warden, treasurer, recorder, standard bearer, sword bearer, and warder.

Q. Warder's station?

A. On the left of the standard bearer, in the west, and on the left of the third division.

Q. His duty?

A. To observe the orders and directions of the grand commander, to see that the sentinels are at their respective posts; and that the encampment is duly guarded.

Q. Sword bearer's station?

A. On the right of the standard bearer in the west, and on the right of the third division.

Q. His duty there?

A. To assist in the protection of the banners of our order; to watch all signals from the grand commander; and see his orders duly executed.

Q. Standard bearer's station in the encampment?

A. In the west, and in the centre of the third division.

Q. His duty?

A. To display, support, and protect the banners of our order

Q. Why is the standard bearer's station in the west?

A. That the brilliant rays of the rising sun, shedding their lustre upon the banners of our order may encourage and animate all true and courteous knights, and dismay and confound their enemies.

Q. Recorder's station in the encampment?

A. In front of the captain general.

Q. His duty?

A. To observe with attention the order of the encampment, keep a just and regular record of the same, collect the revenue, and pay the same over to the treasurer.

Q. The treasurer's station in the encampment?

A. In front of the generalissimo.

Q. His duty?

A. To receive in charge all funds and property of the encampment, pay all orders drawn upon him, and render a just and faithful account when required.

Q. Station of the junior warden in the encampment?

A. At the south-west angle of the triangle, and on the left of the first division.

Q. His duty?

A. To attend to all poor and weary pilgrims travelling from afar; to accompany them on their journey, answer all questions for them, and finally introduce them into the asylum.

Q. Senior warden's station in the encampment?

A. At the north-west angle of the triangle, and on the right of the second division.

Q. His duty?

A. To attend on pilgrim warriors travelling from afar, to comfort and support pilgrim penitents, and after due trial, commend them to the hospitality of the generalissimo.

Q. Prelate's station in the encampment?

A. On the right of the generalissimo.

Q. His duty there?

A. To administer at the altar, and offer up prayers and adorations to the Deity.

Q. Captain general's station?

A. On the left of the grand commander.

Q. His duty?

A. To see that the proper officers make all suitable preparations for the several meetings of the encampment, and take special care that the asylum is in a suitable array for the introduction of candidates and dispatch of business, also to receive and communicate all orders from the grand commander to the officers of the line.

Q. Generalissimo's station ?

A. On the right of the grand commander.

Q. His duty ?

A. To receive and communicate all orders, signals, and petitions, and assist the grand commander in the discharge of his various duties, and, in his absence, to govern the encampment.

Q. Grand commander's station ?

A. In the east.

Q. His duty ?

A. To distribute alms, and protect weary pilgrims travelling from afar, to encourage pilgrim warriors, to sustain pilgrim penitents, feed the hungry, clothe the naked, bind up the wounds of the afflicted, to inculcate hospitality, and govern his encampment with justice and moderation.



KNIGHTS OF THE CHRISTIAN MARK, AND GUARDS OF THE CONCLAVE.

This conclave is governed by an invincible knight of the order of St. Johns of Jerusalem, a senior and junior knight, six grand ministers, recorder, treasurer, conductor, and guard.

Opening.—‘Sir junior knight, are all convened in a secret place, and secured from the prying eye of the profane?’

‘We are, invincible.’

‘Sir senior knight, instruct the sir knights to assemble in form for the purpose of opening this invincible order.’

The members kneel on both knees in a circle, each with his right hand on his heart, his left on his forehead, and pray.

The invincible knight takes the bible and waves it four times over his head, saying, ‘*REX REGNANTIVM, ET DOMINVS DOMINANTIVM* ;’ kisses it and passes it on his right ; it goes around until it comes again to the invincible knight, who opens and reads, Matthew iii. 12—16.

Always interlace the fingers of the left hand, draw your sword and present it to the heart, and say, ‘*TAMMIZ TOULIMETH* : I pronounce this convention opened in ample form. Let us repair to our several stations, and strictly observe silence.’

The candidate is shown into the anti-chamber by the conductor, who clothes him in a gown of brown stuff, and leads him to the door of the council chamber, where he knocks twice, six, and two ;—2, 6, and 2.

J. K. Some one knocks for admission, invincible knight.

I. See who it is, and make report.

J. K. [goes to the door, and reports,] One that is faithful in good works, wishes admission here.

I. What good works hath he performed?

J. K. He hath given food to the hungry, drink to the thirsty, and clothed the naked with a garment.

I. Thus far he hath done well : but there is still much for him to do. To be faithful in my house, saith the Lord of hosts, filled with love for my people. If so, let him enter under the penalties of his symbolic obligation.

He enters, makes signs until he arrives at the altar, there kneels, and makes the following vow :

‘I, A. B., do promise and vow, with this sacred volume clasped in my hands, that I will keep secret the words, signs, tokens, and grips of this order of knighthood, from all but those

knights of St. Johns of Jerusalem, who have shown a christian disposition to their fellow men, are professors of the christian faith, and have passed through the degrees of symbolic Masonry; and that I will protect and support, as far as in me lies, the followers of the Lord Jesus Christ: feed them, if hungry; give them drink, if thirsty; if naked, clothe them with garments; teach them, if ignorant, and advise them for their good and their advantage: All this I promise in the name of the Father, of the Son, and of the Holy Ghost; and, if I perform it not, *let me be ANATHEMA MARANATHA! ANATHEMA MARANATHA!!*'

The invincible knight interlaces the fingers of his left hand with those of the candidate, who lays his right hand on his heart. The invincible knight draws his sword; the senior knight does the same; they cross them on the back of the candidate's neck, and the invincible knight says, 'By virtue of the high power in me vested, by a bull of *His Holiness, Pope Sylvester*, I dub you a knight of the christian mark, member of the grand council, and guard of the grand conclave.

The invincible knight then whispers in his ear, 'Tammuz Toulmeth.' The knights come to order; the senior knight takes his seat; the candidate continues standing; the conductor brings a white robe; the senior knight says, 'Thus saith the Lord, he that believeth and endureth to the end shall overcome, and I will cause his iniquities to pass from him, and he shall dwell in my presence for ever and ever. Take away his filthy garments from him, and clothe him with a change of raiment. For he that overcometh, the same shall be clothed in white raiment, and his name shall be written in the book of life, and I will confess his name before my Father and his holy angels. He that hath an ear to hear, let him hear what the Spirit saith unto the true believer. Set ye a fair mitre upon his head, place a palm in his hand, for he shall go in and out and minister before me, saith the Lord of hosts; and he shall be a disciple of that rod taken from the branch of the stem of Jesse. For a branch has grown out of his root, and the spirit of the Lord hath rested upon it: the spirit of his wisdom, and might, and righteousness is the girdle of his loins, and faithfulness the girdle of his vine; and he stands as an *Insignia* to the people, and him shall the Gentiles seek, and his rest shall be glorious. Cause them that have charge over the city to draw near, every one with the destroying weapon in his hand.'

The six grand ministers come forward from the north, with swords and shields. The first is clothed in white, and has an ink-horn by his side, and stands before the invincible knight, who says, 'Go through the city; run in the midst thereof and

smite; let not thine eye spare, neither have pity; for they have not executed my judgments with clean hands, saith the Lord of hosts.'

The candidate is instructed to exclaim, 'Woe is me, for I am a man of unclean lips, and my dwelling has been in the tents of Kedar, and among the children of Meshec.' Then he that has the ink-horn by his side, takes a live coal with the tongs from the altar, and touches the lips of the candidate, and says, 'If ye believe, thine iniquities shall be taken away, thy sins shall be purged: I will that these be clean with the branch that shall be given up before me. All thy sins are removed, and thine iniquities blotted out. For I have trodden the wine-press alone, and with me was none of my people; for behold, I come with dyed garments from Bozrah, mighty to save. Refuse not, therefore, to hearken; draw not away thy shoulders; shut not thine ear that thou shouldest not hear.'

The six ministers now proceed, as if they were about to commence the slaughter, when the senior knight says to him with the ink-horn, 'Stay thine hand; proceed no further until thou hast set a mark on those that are faithful in the house of the Lord, and trust in the power of his might. Take ye the signet, and set a mark on the forehead of my people that have passed through great tribulation, and have washed their robes, and have made them white in the blood of the Lamb, which was slain from the foundation of the world.'

The minister takes the signet and presses it on the candidate's forehead. He leaves the mark in red letters, '*King of kings, and Lord of lords.*' The minister opens the scroll, and says, 'Sir invincible knight, the number of the sealed are one hundred and forty and four thousand.'

The invincible knight strikes four, and all the knights stand before him. He says, 'Salvation belongeth to our God, which sitteth upon the throne, and unto the Lamb.' All the members fall on their faces, and say, 'Amen. Blessing, honor, glory, wisdom, thanksgiving, and power, might, majesty, and dominion, be unto our God, for ever and ever, Amen.'

They all cast down crowns and palm branches, and rise up and say, 'Great and numberless are thy works, thou King of saints. Behold, the star which I laid before Joshua, on which is engraved seven eyes, as the engraving of a signet, shall be set as a seal on thine arm—as a seal on thine heart; for love is stronger than death; many waters cannot quench it: If a man would give all the treasures of his house for love, he cannot obtain it: It is the gift of God through Jesus Christ, our Lord.'

Charge.—‘Invincible knight, I congratulate you on your having been found worthy to be promoted to this honorable order of knighthood. It is highly honorable to all those worthy knights, who, with good faith and diligence, perform its many important duties. The honorable situation to which you are now advanced, and the illustrious office which you now fill, is one that was much desired by the first noblemen of Italy, but ambition and jealousy caused his Highness, *Pope Alexander*, to call on his ancient friend the grand master of the knight of St. John, of Jerusalem, to guard his person and the holy see, as those knights were known to be well grounded in the faith, and zealous followers of the Lord. The members of the guard were chosen *by their countenances*, for it is believed that a plain countenance is an indication of the heart; and that no stranger should gain admission and discover the secrets of this august assembly. This order of the *christian mark* was conferred on those who went about doing good, and following the example of their illustrious Master, Jesus Christ. Go thou and do likewise.’

The Motto.—‘Christus regnat, vincit, triumphat. Rex regnantium, et Dominus dominantium.’ Usually on the left breast, on a triangular plate of gold, seven eyes engraved on one side, on the other the letter G, in the five points.

KNIGHTS OF THE HOLY SEPULCHRE.

The council must represent a cathedral church, the altar covered with black, upon which must be placed three large candles, a cross, and in the centre a skull and cross bones. The principal stands on the right side of the altar, with a bible in one hand, and a staff in the other; soft music plays, and the veil is drawn up, and discovers the altar: the choir say:

Hush, hush, the heavenly choir,
They cleave the air in bright attire:
See, see, the lute each angel bring,
And hark divinely thus they sing:—

‘To the power divine,
All glory be given,
By man upon earth,
And angels in heaven.’

The priest steps before the altar, and says, ‘Kyrie Elieson; Christe Elieson; Kyrie Elieson; Amen: Gloria Sibi Domino! I declare this grand council opened, and ready to proceed to business.’

The priests and ministers take their several stations and observe order. The candidates being prepared, he alarms at the door by seven raps, and the prelate says to verger, ‘See the cause of that alarm, and report.’

Vergers goes to the door, and reports, ‘Right reverend prelate, there are seven brethren who solicit admission to this grand council.’

Prelate says, ‘On what is their desire founded?’

V. ‘On a true christian principle, to serve the church and its members, by performing the seven corporeal works of mercy, and to protect and guard the holy sepulchre, from the destroying hands of our enemies.’

P. Admit them that we may know them, if you please.

They are then admitted: Prelate says to them, ‘Are you followers of the captain of our salvation?’

Vergers says, ‘We are, right reverend prelate.’

P. Attend, then, to the sayings of our Master, Jesus Christ. ‘Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy might. This is the first great commandment, and the second is like unto it; thou shalt love thy neighbor as thyself: on these two commandments hang all the law and the prophets.’

• Plate 24 •

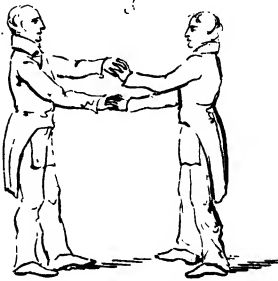
Fig 1



2

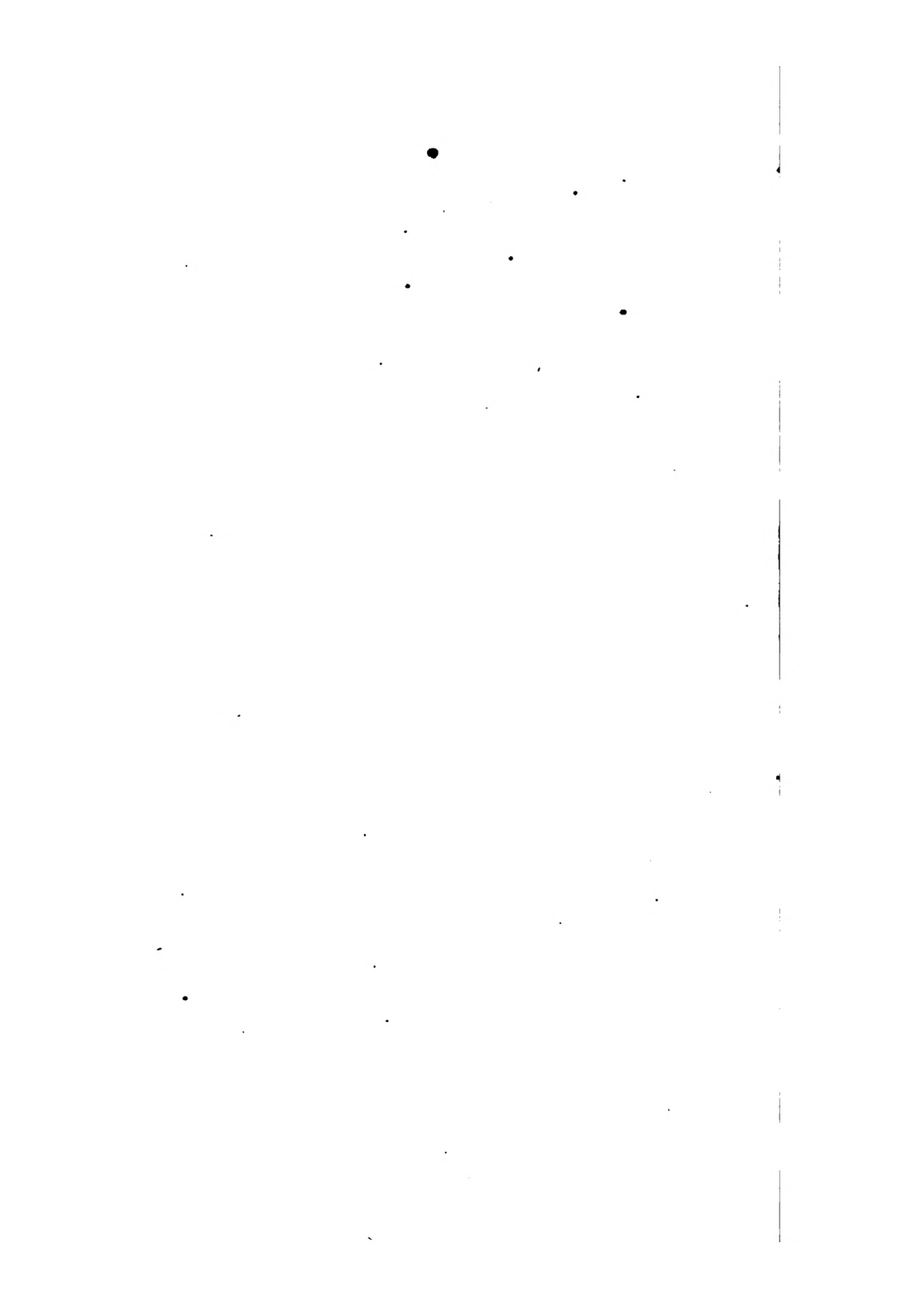


3



5





The vergers and beadle hold the bible, on which the candidates place their right hands, and make the following vow :

‘I, A. B., in the name of the high and undivided Trinity, do promise and vow to keep and conceal the high mysteries of this noble and invincible order of knights of the holy sepulchre, from all but such as are ready and willing to serve the church of Christ, by acts of valor and charity, and its members, by performing all the corporeal works of mercy ; and that, as far as in me lies, I will defend the church of the holy sepulchre from pillage and violence, and guard and protect pilgrims on their way to and from the holy land ; and if I perform not this, my vow, to the best of my abilities, let me become *inanimatus*.’

Interlace your fingers with the candidate, cross your arms, and say ‘*De mortuis, nil nisi bonum*.’ Prelate says, ‘Take the sword, and travel onward—guard the holy sepulchre—defeat our enemies—unfurl the banner of our cross—protect the Roman eagle—return to us with victory and safety.’ The candidates depart—go to the south, where they meet a band of Turks—a desperate conflict ensues—the knights are victorious ; they seize the crescent, and return to the cathedral in triumph, and place the banner, eagle, and crescent before the altar, and take their seats. [22d chapter of St. John, read by prelate.] Then the choir sing,—

‘Creator of the radiant light,
Dividing day from sable night,
Who, with the light, bright origin,
The world’s creation didst begin.’

Prelate then says, ‘Let our prayer come before thee, and let our exercise be acceptable in thy sight.’ The seven candidates kneel at the foot of the altar. The prelate takes the bread, and says, ‘Brethren, eat ye all of this bread in love, that ye may learn to support each other.’ He then takes the cup, and says, ‘Drink ye all of this cup to ratify the vow that ye have made, and learn to sustain one another.’ The prelate then raises them up by the grip (interlace the fingers,) and says, ‘1st, Sir, I greet thee a knight of the holy sepulchre ; go feed the hungry : 2d, Give drink to the thirsty : 3d, Clothe the naked with a garment : 4th, Visit and ransom the captives : 5th, Harbor the harborless, give the orphan and widow where to lay their heads : 6th, Visit and relieve the sick : 7th, Go and bury the dead.’ All make crosses, and say, ‘*In nomini patria filio et spiritus sancto : Amen*.’ Prelate says, ‘Brethren, let us recommend to each other the practice of the four cardinal virtues ; prudence, justice, temperance, fortitude.’

Closing.—The knights all rise, stand in circle, interlace

their fingers, and say, 'Sepulchrum.' Prelate then says, 'Gloria patri, et filio, et spiritus sancto.' Brethren answer, 'Sicut erat in principio, et nunc, et semper et in secula seculorum. Amen.'

Benediction. 'Blessed be thou, O Lord, our God! Great first cause and governor of all things! thou createdst the world with thy bountiful hand, and sustained it by thy wisdom, by thy goodness, and by thy mercy! It cometh to pass that seed-time and harvest never fail! It is thou that givest every good and perfect gift! Blessed be thy name for ever and ever!'

HISTORY.

St. Helena, daughter of Caylus, king of Britain, consort of Constantine, and mother of Constantine the Great, in the year 296, made a journey to the holy land in search of the cross of Jesus Christ. After levelling the hillocks and destroying the temple of Venus, three crosses were discovered. It was now difficult to discover which of the three was the one sought for by her. By order of his Holiness, Pope Marcellinus, they were borne to the bed of a woman who had long been visited by sickness, and lay at the point of death; she placed her hands upon the second cross first, which rendered her no service; but when she laid her hand upon the third, she was restored to her former health. She instantly arose, giving glory to God, saying, 'He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of sin was upon him, and with his stripes we are healed, and God hath laid on him all our iniquities. On the spot where the crosses were found, St. Helena erected a stately church, one hundred paces long and sixty wide: the east end takes in the place where the crosses stood, and the west of the sepulchre: by levelling the hills, the sepulchre is above the floor of the church, like a grotto which is twenty feet from the floor to the top of the rock: there is a superb cupola over the sepulchre, and in the aisle are the tombs of Godfrey and Baldwin, kings of Jerusalem. In 302, St. Helena instituted the order of the knights of the holy sepulchre of our Lord and Savior, Jesus Christ. This order was confirmed in 304, by his Holiness, Pope Marcellinus; they were bound by a sacred vow to guard the holy sepulchre, protect pilgrims, and fight infidels, and enemies of the cross of Christ. The city of Jerusalem was rebuilt and ornamented by Ælius Adrian, emperor of Rome, and given to the Christians in 120. The Persians took it from them in 637, and in 1008, it fell into the hands of the Turks, under whose oppressions it long groaned, until Peter the holy steered the western princes to

release the distressed church, and in 1098, Godfrey and Baldwin unfurled the banner of the cross, and expelled the Turks. He was to have been invested with the royal wreath of majesty, but he thought it not meet to wear a crown of laurel when his blessed Savior had worn a crown of thorns. Yet, for the common good, he suffered himself to be called the king of Palestine

THE HOLY AND THRICE ILLUSTRIOUS ORDER OF THE CROSS, CALLED A COUNCIL.

The officers and council all in their places. The most illustrious prefect addresses the most worthy provost thus: 'Most worshipful provost, what is the clock? Most worshipful provost says, rising and facing the east, at the same time raising his mark in his right hand, 'Most illustrious prefect, it is now the first hour of the day, the time when our Lord suffered, and the veil of the temple was rent asunder, when darkness and consternation was spread over the earth, when the confusion of the old covenant was made light in the new, in the temple of the cross. It is, most illustrious prefect, the third watch, when the implements of Masonry were broken; when the flame, which led the wise men of the east, re-appeared; when the cubic stone was broken, and the word was given.' Most illustrious prefect says to worthy herald, 'It is my will that this house of God be closed, and the remembrance of those solemn and sacred events, be here commemorated: make this, worthy herald, known to the most worshipful provost, in due and ancient form.' The worthy herald bows and approaches the most worshipful provost, where he bows thrice, faces about and gives a blast with his horn; and after the knights have filed out by threes without the door, except the worthy senior inductor, he does his errand, viz: 'Most worshipful provost, it is the sovereign will of Count Albertus, of Pergamus, that this house of God be closed, and that those solemn and sacred events in the new covenant be here commemorated: you will observe this.' The worthy herald bows, and the most worshipful provost rises and addresses the worthy senior conductor thus: 'It is the will of the most illustrious prefect that here now be opened a council of knights of the cross: what therein becomes your duty?' Worthy senior inductor says, 'To receive the commands of superiors in the order, and pay obedience thereto—to conduct and instruct my ignorant pass-brethren; and to revere and inculcate reverence in others, for the most holy and Almighty God.' The most worshipful provost rises fiercely, and says, 'By what right do you claim this duty?' Worthy S. inductor says, 'By the right of a sign, and the mark of a sign.' Most worshipful provost says, 'Will you give me a sign?' Worthy sen. 'I could if I should.' The most worshipful provost then partly extends both arms, pointing

downwards to an angle of 39 deg. with the palm open and upwards, to show they are not sullied with iniquity and oppression, and says, 'Worthy sen. inductor, you may give it.' The worthy sen. inductor then looks him full in the face, and with his fore-finger touches his right temple, and lets fall his hand, and says, 'This is a sign.' Most worshipful provost says, 'A sign of what?' Worthy sen. inductor says, 'Ay, a sign of what?' Wor. pro. says, 'A penal sign.' Wor. senior inductor says, 'Your sign is ——' Most worthy pro. says, 'The last sign of my induction.' Most worthy pro. says, 'But you have the mark of a sign.' Worthy sen. inductor says, 'The sign-whereof my mark is a mark, I hope is in the council above.' Most worthy pro. says, 'But the mark ——' Worthy sen. inductor says, 'Is in my bosom.' Thereupon he produces his mark in his left hand, and with the fore-finger of his right on the letter S, on the cross, asks, 'What's that?' Most wor. pro. says, 'Lisha.' Wor. pro. puts his finger on the letter H, and asks, 'What is this?' Worthy sen. inductor says 'Sha.' Worthy sen. inductor then puts his finger on the letter I, and asks, 'What is this?' Most wor. pro. says, 'Baal.' What, then, is your mark?' Worthy senior inductor says, 'Baal, Sha-Lisha; I am the Lord.' The most worshipful provost then says, 'You are my brother, and the duty is yours of ancient right; please announce the council open.' The worthy senior inductor steps to the door and gives three raps, and is answered by some knight from without, who is then admitted, and the worthy sen. inductor gives the *conditional* sign, (which is by partly extending both arms, as before described;) the knight answering by putting his finger to his right temple, as before. The worthy senior inductor then addresses the chair thus:— 'Most illustrious prefect, a professing brother is within the council by virtue of a sign.' Most illustrious prefect says to worthy herald, 'Go to this professing brother, and see him marked before the chair of the most worshipful provost; conduct him thither, worthy herald.' The worthy herald says to the knight, 'Worthy sir, know you the sacred cross of our council?' Knight says, 'I am a Christian.' The worthy herald then says, 'Follow me.' When arrived before the most wor. pro. the worthy herald says, 'Most worthy provost, by order of the most illustrious prefect, I here bring you to be marked a professing brother of the cross.' The most wor. pro. says, 'Worthy sir, know you the cross of our council?' Knight says, 'I am a Christian.' The most wor. pro. says, 'No more.'

'Mr.—, before you can be admitted to the light and bene-

fit of this thrice illustrious order, it becomes my duty, by ancient usage, to propose to you certain questions, not a thing vainly ceremonial; but the companions will expect true answers: they will concern your past life, and resolutions for the future. Have you given me without evasion or addition, your baptismal and family names, and those of your parents, your true age as far as within your knowledge; where you were educated, where you were born, and also where was your last place of residence? or have you not? 'I have.' It is well.

Were your parents free and not slaves? had they right and title in the soil of the earth? were they devoted to the religion of the cross, and did they so educate their family? have you searched the spiritual claims of that religion on your gratitude and your affections? and have you continued steadfast in that faith from choice and a conviction of your duty to heaven, or from education? 'From duty and choice.' This also is right.

Have you ever up to this time lived according to the principles of that religion, by acting upon the square of virtue with all men, nor defrauding any, nor defamed the good name of any, nor indulged sensual appetites unreasonably, but more especially to the dishonor of the matrimonial tie, nor extorted on, or oppressed the poor? 'I have not been guilty of these things?' You have then entitled yourself to our highest confidence, by obeying the injunctions of our thrice illustrious prelate in heaven, 'of doing to all men even as you would that they should do unto you.' Mr. —, can you so continue to act, that yearly on the anniversary of St. Albert, you can solemnly swear for the past season you have not been guilty of the crimes enumerated in these questions? 'By the help of God I can.' Be it so, then, that annually, on the anniversary of St. Albert, you swear to these great questions; and the confidence of the knights companions of the order in you, rests on your being able so to do.

For the future, then, you promise to be a good man, and to be governed by the moral laws of God and the rules of the order, in always dealing openly, honorably, and above deceit, especially with the knights companions of the order. 'I do.'

You promise so to act with all mankind, but especially with the fraternity, as that you shall never be justly called a bad paymaster, ungrateful, a liar, a rake, or a libertine, a man careless in the business of your vocation, a drunkard, or a tyrant. 'I do.'

You promise to lead a life as upright and just in relation to all mankind as you are capable of, but in matters of difference,

to preserve the interest of a companion of the order ; of a companion's friend for whom he pleads, to any mere man of the world. ' I do.'

You promise never to engage in mean party strife, nor conspiracies against the government or religion of your country, whereby your reputation may suffer, nor ever to associate with dishonorable men even for a moment, except it be to secure the interest of such person, his family or friends, to a companion, whose necessities require this degradation at your hands. ' I do.'

You promise to act honorably in all matters of office or vocation, even to the value of the one third part of a Roman penny, and never to take any advantage therein unworthy the best countenance of your companions, and this, that they shall not, by your unworthiness, be brought into disrepute. ' I do.'

The candidate then takes the following oath :

' You, Mr. —, do now, by your honor, and in view of the power and union of the thrice illustrious order of the cross, now first made known to you, and in the dread presence of the most holy and Almighty God, solemnly and sincerely swear and declare, that, to the end of your life, you will not, either in consideration of gain, interest, or honor, nor with good or bad design, ever take any, the least, step or measure, or be instrumental in any such object, to betray or communicate to any person, or being, or number of the same, in the known world, not thereto of cross and craft entitled, any secret or secrets, or ceremony or ceremonies, or any part thereof appertaining to the order and degree known among Masons, as the thrice illustrious order of the cross. That you will not, at any time or times, whatever, either now or hereafter, directly or indirectly, by letter, figure, or character, however or by whoever made, ever communicate any of the information and secret mysteries heretofore alluded to. That you will never speak on or upon, or breathe high or low, any ceremony or secret appertaining thereto, out of council, where there shall not be two or more knights companions of the order present, besides yourself, and that in a safe and sure place, whereby any opinion, even of the nature and general principles of the institution, can be formed by any other person, be he Mason or otherwise, than a true knight companion of the cross ; nothing herein going to interfere with the prudent practice of the duties enjoined by the order, or arrangement for their enforcement.

' You further swear, that, should you know another to violate any essential part of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person

to the strictest and most condign punishment, agreeably to the rules and usages of our ancient fraternity ; and this by pointing him out to the world as an unworthy vagabond ; by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity and the world, but of our illustrious order more especially, during his whole natural life : nothing herein going to prevent yourself, or any other, when elected to the dignity of thrice illustrious, from retaining the ritual of the order, if prudence and caution appear to be the governing principle in so retaining it, such dignity authorizing the elected to be governed by no rule but the dictates of his own judgment, in regard to what will best conduce to the interest of the order ; but that he be responsible for the character of those whom he may induct, and for the concealment of the said ritual.

‘ Should any thrice illustrious knight or acting officer of any council which may have them in hand, ever require your aid in any emergency in defence of the recovery of his said charge, you swear cheerfully to exercise all assistance in his favor, which the nature of the time and place will admit, even to the sacrifice of life, liberty, and property. To all, and every part thereof, we then bind you, and by ancient usage you bind yourself, under the no less infamous penalty than dying the death of a traitor, by having a spear, or other sharp instrument, like as our Divine Master, thrust in your left side, bearing testimony, even in death, of the power and justice of the mark of the holy cross.

‘ I do now, by the honor and power of the mark of the holy and illustrious order of the cross, which I do now hold to heaven in my right hand as the earnest of my faith, and in the dread presence of the most holy and Almighty God, solemnly swear and declare, that I do hereby accept of, and for ever will consider the cross and mark of this order as my only hope : that I will make it the test of faith and fellowship ; and that I will effect its objects and defend its mysteries to the end of my days, with my life and with my property—and first, that in the state of collision and misunderstanding impiously existing among the princes and pilgrims, defenders and champions of the holy cross of Jesus our Lord, now assembled in the land and city of their peace, and considering that the glory of the Most High requires the greatest and strictest unanimity of measures and arms, the most sacred union of sentiment and brotherly love in the soldiers who there thus devote themselves to his cause and banner, I swear strictly to dedicate myself, my life, and my

property for ever hereafter to his holy name, and the purposes of our mark, and to the best interest of all those who thus with me become knights of the cross: I swear for ever to give myself to this holy and illustrious order, confiding fully and unreservedly in the purity of their morals and the ardor of their pious enthusiasm, for the recovery of the land of their fathers, and the blessed clime of our Lord's sufferings, and never to renounce the mark of the order, nor the claims and welfare of my brethren.

'And that the holy and pious enthusiasm of my brethren may not have slander or disgrace at my hands, or the order be injured by my unworthiness, I swear for ever to renounce tyranny and oppression in my own person and place, whatever it may be, and to stand forth against it in others, whether public or private; to become the champion of the cross; to observe the common good; be the protector of the poor and unfortunate; and ever to observe the common rights of human nature, without encroachment, or permitting encroachment thereon, if in my power to prevent or lessen it. I will, moreover, act in subordination to the laws of my country, and never countenance any change in the government under which I live, without good and answerable reasons for so doing, that ancient usages and immemorial customs be not overturned.

'I swear to venerate the mark as the wisdom and decree of Heaven, to unite our hands and hearts in the work of the holy crusade, and as an encouragement to act with zeal and efficacy; and I swear to consider its testimonies as the true and only proper test of an illustrious brother of the cross.

'I swear to wear the mark of this order, without the least addition, except what I shall be legally entitled to by *induction*, for ever, if not without the physical means of doing so, or it being contrary to propriety; and even then, if possible, to wear the holy cross; and I swear to put a chief dependence for the said worthy and pious objects therein.

'I swear to put confidence unlimited in every illustrious brother of the cross, as a true and worthy follower of the blessed Jesus, who has sought this land, not for private good, but piety, and the glory of the religion of the most high and holy God.

'I swear never to permit my political principles nor personal interest to come counter to his, if forbearance and brotherly kindness can operate to prevent it; and never to meet him, if I know it, in war or in peace, under such circumstances that I may not, in justice to myself, my cross, and my country, wish him unqualified success; and if perchance it should happen without my knowledge, on being informed thereof, that I will

use my best endeavors to satisfy him, even to the relinquishing my arms and purpose. I will never shed a brother's blood nor thwart his good fortune, knowing him to be such, nor see it done by others, if in my power to prevent it.

'I swear to advance my brother's best interest, by always supporting his military fame and political preferment in opposition to another; and by employing his arms or his aid in his vocation, under all circumstances where I shall not suffer more by so doing, than he, by my neglecting to do so; but this never to the sacrifice of any vital interest in our holy religion, or in the welfare of my country.

'I swear to look on his enemies as my enemies, his friends as my friends, and stand forth to mete out tender kindness or vengeance accordingly; but never to intrude on his social or domestic relations to his hurt or dishonor, by claiming his privileges, or by debauching or defaming his female relations or friends.

'I swear never to see calmly nor without earnest desires and decided measures to prevent the ill treatment, slander, or defamation, of any brother knight, nor ever to view danger or the least shadow of injury about to fall on his head, without well and truly informing him thereof; and, if in my power to prevent it, never to fail, by my sword or counsel, to defend his welfare and good name.

'I do swear never to prosecute a brother before those who know not our order, till the remonstrances of a council shall be inadequate to do me justice.

'I swear to keep sacred my brother's secrets, both when delivered to me as such, and when the nature of the information is such as to require secrecy for his welfare.

'I swear to hold myself bound to him, especially in affliction and adversity, to contribute to his necessities, my prayers, my influence, and my purse.

'I swear to be under the control of my council, or, if belonging to none, to that which is nearest to me, and never to demur to, or complain at, any decree concerning me, which my brethren, as a council, shall conceive me to deserve, and enforce on my head, to my hurt and dishonor.

'I swear to obey all summons sent from any council to me, or from any most illustrious knight, whether illustrious counsellor for the time being, or by *induction*; and to be governed by the constitution, usages, and customs of the order, without variation or change.

'I swear never to see nor permit more than two candidates, who, with the senior inductor, will make three, to be advanced,

at the same time, in any council where I shall be; nor shall any candidate, by suffrage; be inducted without a unanimous vote of the illustrious brethren in council; nor shall any council advance any member, there not being three illustrious knights, or one most illustrious and four illustrious knights of the cross present, which latter may be substituted by most illustrious induction; nor yet where there shall not be a full and proper mark of the order, such as usage has adapted to our altar, of metal, or other durable and worthy material, contained within the apartment of council, as also the holy bible; nor will I ever see a council opened for business, without the ceremony of testing the mark, exercised on the character of every brother, prayers, and the reading of the 35th psalm of David; nor will I ever see, consent to, or countenance, more than two persons of the same business or calling in life, to belong to, or be inducted and advanced in any one council of which I am a member, at the same time; nothing therein going to exclude members from other parts of the country, or from foreign parts, from joining us, if they consent formally and truly to stand in deference and defence, first, of their special *bar-brethren* in the council, nor to prevent advancements to fill vacancies, occasioned by death or removal. To all this, and every part thereof, I do now, as before, by the honor and power of the mark, as by an honorable and awful oath, which confirmeth all things, in the dread presence of the most holy and Almighty God, solemnly and in truth, bind and obligate my soul; and in the earthly penalties, to wit, that, for the violation of the least matter or particle of any of the here taken obligations, I become the silent and mute subject of the displeasure of the illustrious order, and have their power and wrath turned on my head, to my destruction and dishonor, which, like the *nail of Jael*, may be the sure end of an unworthy wretch, by piercing my temples with a true sense of my ingratitude—and for a breach of silence in case of such an unhappy event, that I shall die the infamous death of a traitor, by having a spear, or other sharp weapon, like as my Lord, thrust into my left side—bearing testimony, even in death, of the power of the mark, of the holy and illustrious cross, before I. H. S. our thrice illustrious counsellor in heaven, the grand council of the good—To this I swear.'

ELEVEN INEFFABLE DEGREES.

SECRET MASTER.

The lodge of secret masters is spread with black. The master represents Solomon coming to the temple to elect seven experts. He is styled, most powerful.

There is only one warden, who is called Adoniram, after him who had the inspection of the workmanship done at Mount Libanus. He was the first made secret master.

Solomon holds a sceptre in his hand, standing in the east, before a triangular altar, upon which is a crown, and some olive and laurel leaves. Adoniram, the inspector, stands in the west.

The first officer is decorated with a blue ribbon, from the right shoulder to the left hip, to which hangs a triangle. The second officer is decorated with a white ribbon, bordered with black, in a triangular form, and an ivory key suspended therefrom, with a figure of Z upon it.

All the other brethren are decorated in the same manner, with white aprons and gloves, the strings of the aprons black; the flap of the apron is blue, with a golden eye upon it. This lodge should be enlightened by eighty-one candles, distributed by nine times nine.

Reception.—The candidate is led to the door of the lodge, where the master of ceremonies knocks seven times. Adoniram comes and repeats the alarm on the inside, and opens the door, and says, 'Who is there?' *Ans.* 'A brother who is well qualified, wishes to receive the degree of a secret master.' Adoniram reports to the master, and requests that he may be introduced. Master consents, on condition he vouches for his integrity, zeal, and good conduct. He is led in, and advances to the altar; his right knee on the floor; head bound, and a square fastened on his forehead by the bandage; a great light in the right hand.

Obligation.—'1st point, secrecy. 2d. Obey orders and decrees of council of princes of Jerusalem, under penalty of all the former degrees.'

The words in this degree, are 'Shaddai,' 'Adonai,' and 'Juha.' The pass-word is 'Zizon.'

The sign is given by placing the two fore-fingers of the right

hand on the lips. This is answered by placing the two fore-fingers of the left hand on the lips. [See plate 27, fig. 1.]

The token, is to join hands as in the master's grip, then move hands to the elbows and give a grip, at the same time cross the legs.

The candidate is thus addressed by the most powerful.

'Brother: you have hitherto only seen the thick veil that covers the sanctum sanctorum of God's temple; your fidelity, zeal and constancy have gained you this favor I now grant you, of showing you our treasure, and introducing you into the secret place.'

He is then invested with the ribbon, the crown of laurels and olives, by the most powerful, who thus addresses him:

'My brother: I receive you as secret master, and give you rank among the Levites. This laurel, the emblem of victory, is to remind you of the conquest you are to gain over your passions. The olive is the symbol of that peace and union, which ought to reign among us. It belongeth to you to deserve the favor, that you may be enabled, one day, to arrive in the secret place, to contemplate the pillar of beauty. I decorate you with the ivory key, hung to a white and black ribbon, as a symbol of your fidelity, innocence and discretion.

'The apron and gloves are to be marks of the candor of all secret masters in the number of which you have deserved to be introduced. In this quality, my brother, you are to become the faithful guardian of the sanctum sanctorum, and I put you in the number of seven, to be one of the conductors of the works which are raising to the divinity. The eye upon your apron is to remind you to have a careful watch over the conduct of the craft in general.'

Close.—Q. 'Brother Inspector, what's the o'clock?' A. 'The end of the day.' Q. 'What doth remain to do?' A. 'To practise virtue, to fly vice, and to remain in silence.' Q. 'Since nothing remains to do but to practise virtue and fly vice, let us enter into silence, that the will of God may be accomplished: it is time to rest. Brother Inspector, give notice that I am about to close this lodge by the mysterious number.' Inspector says, 'The most powerful is about to close this lodge by the mysterious number.' All clap seven, as in opening, and the lodge is closed.

PERFECT MASTER.

The lodge of perfect masters is hung with green tapestry, on eight columns, four on each side, placed at equal distances; to be illuminated with sixteen lights, placed at the four cardinal points. A table before the canopy covered with black. The right worshipful and respectable master represents the noble Adoniram, being the first that was elected secret master, because Solomon chose him the first of the seven. He commanded the works of the temple before Hiram Abiff arrived at Jerusalem, and afterwards had the inspection of the works at Mount Libanus. He is decorated with the ornaments of perfection, and is a prince of Jerusalem, with those decorations. He occupies the place of Solomon in the east under the canopy.

There is only one warden, who represents Stockin, in the function of inspector, with the ornaments of his highest degrees, which he received in the west.

The assistants, being at least perfect masters, ought to be decorated with a large green ribbon hung to the neck, with a jewel suspended thereto, being a compass extended to 60 degrees.

The brethren all have aprons of white leather with green flaps; on the middle of the apron must be embroidered a square stone, surrounded by three circles, with the letter P, in the centre.

Reception.—The candidate is ornamented with the dress and jewel of a secret master. Master of ceremony knocks four on the shoulder of inspector, and says, 'There is in the antichamber a secret master desirous of being raised to this degree.' The inspector reports to the master, who says, 'Is he worthy and well qualified to receive this degree?' 'Yes.' *Mast.* 'Let him be introduced according to an ancient due form.' Inspector orders master of ceremonies to go and instruct candidate; he goes and examines him on his former degrees, puts on his neck a green cord, and holding it in his left hand, and his sword in his right, leads him to the door, and knocks four. Inspector repeats this within, and says to the master, 'Some one knocks.' *Mast.* 'See who it is.' Inspector orders the tyler to open the door, and see who knocks; and after the tyler has repeated to the master of ceremonies, he acquaints the master, who orders him to be introduced, and led to the south side of the tomb, at the head of the lodge, where he stands with the sign of a secret master. Master says, 'My brother, what do you

demand? *Ans.* 'To be received to the degree of P. M.' The inspector then takes him by the cord, and leads him four times round the lodge, then makes him kneel during the prayer, after which he passes by the tomb on each side of the two columns; (crossed:) in crossing he steps from one to the other, still with the sign of a secret master, he is placed opposite the altar, his right knee a little bent, and takes the obligation. '1st, Secrecy. Penalty: being *dishonored*, and the penalties of all those of my former obligations, Amen; Amen; Amen; Amen. Master draws the cord from his neck, saying, 'I now draw you from your vicious life, and, by the favor I have received from the most powerful of kings, I raise you to the degree of perfect master, on condition that you strictly adhere to what shall be presented to you by our laws.'

The ceremonies, &c. of this degree were originally established as a grateful tribute of respect to the memory of a departed worthy brother.

The lodge is closed by four times four.

The word in this degree is '*Jeva*.'

There are three signs. [See plate 27, fig. 2.] The *first* is given by placing the palm of the right hand on the right temple, at the same time stepping back with the right foot, after which bring the right foot to its first position. The *second* is that of admiration. Raise the hands and eyes to heaven, then let the arms fall across the belly, and look downwards. The *third* is to advance the toes of the right feet, (that is of both persons) until they meet, bring the right knees together, place the hands on the heart, then bring the hand towards the right side.

INTIMATE SECRETARY.

The lodge of intimate secretary is furnished with black hangings, and represents the hall of audience of Solomon. It should be enlightened with twenty-seven lights, in three candlesticks of nine branches each, placed east, west and south.

This lodge consists of two persons only; who represent Solomon, and Hiram king of Tyre. They are covered with blue mantles, lined with ermine, with crowns on their heads, sceptres in their hands, and seated at a table, on which are placed two naked swords, a roll of parchment, and a death's head.

All the rest of the brethren are considered only as perfect masters, and are termed the guards. They should have white

aprons. lined and embroidered with blood color, with strings of the same; and ribbons of the same color round their necks, to which must be suspended, hanging on the breast, a solid triangle.

Opening.—Solomon knocks three times nine, which is repeated by Hiram of Tyre, and then by all the brethren who are supposed to be perfect masters. They kneel, make signs, repeat the 'word' thrice, then rise, take their swords, and go out of the lodge.

Solomon having first appointed a captain and lieutenant of the guards, with directions that they take care of the lodge, and see that none approach without permission, and that all the guards observe their duty.

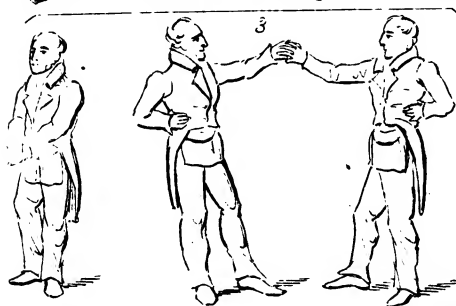
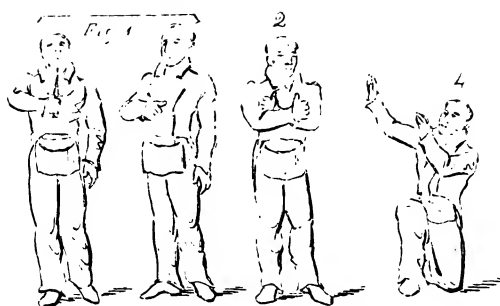
Reception.—Candidate being in the antichamber, the captain of the guards orders two or three of them to take from him his hat, sword, and the decorations of a perfect master, and then to place him by the door, (partly open) with his hands across, in the attitude of listening. The guards make a little noise, on which Hiram of Tyre, turning his head, sees the *covans*, lifts his eyes to heaven, and says, 'O heavens, there is a listener!' Solomon says, 'It is impossible, as there are guards without.' Hiram of Tyre, without reply, makes to the door, and drags the candidate by the hands into the lodge, crying, 'Here he is!' Solomon, 'What shall we do with him?' Hiram of Tyre, (his hand on his sword,) 'We must kill him!'

Solomon quits his place, and laying hold of Hiram of Tyre, says, 'Stop, my brother:' then knocks on the table, the guards enter and salute the lodge. Solomon, 'Take this prisoner and secure him, and let him be forthcoming when called for!' on which they go out with the prisoner, leaving Solomon and Hiram of Tyre for some time in private and low conversation. Solomon knocks on the table again, and the guards return with the prisoner in the midst. By a signal from Solomon they advance near the foot of the throne and take seats. Solomon then says to candidate, 'I have, by my entreaties, prevailed on the king of Tyre, my worthy ally, whom your vain curiosity has offended, to remit the sentence of death which he pronounced upon you. I have not only obtained your pardon, but have gained his consent to receive you an intimate secretary to the alliance we have contracted. Do you promise to keep inviolate the secrets intrusted to you in this degree, and will you take an obligation for that purpose, in the most solemn manner?' (Yes.) Solomon causes him to kneel.

Obligation.—1st, Secrecy. 2d, Obey the mandates and degrees of the grand council of princes of Jerusalem. Penalty—

17
18

Plate 27



body dissected, bowels taken out, heart cut in pieces, and the whole thrown to the wild beasts of the field !'

Solomon raises the candidate, and says, 'I receive you an intimate secretary, on your promise to be faithful to the order in which you have just now entered. We hope, brother, that your fidelity will be proof to every trial ; and that this sword, with which we arm you, will defend you from the attacks of those, who may try to extort from you those secrets which we are now about to confer upon you.'

The grip in this degree is that of a mark master, given on the *five points*.

The pass-words are, 'Joabert,' and 'Zerbel.'

The *mysterious word* is 'Jova.'

The *first sign* is to clinch the right hand, then draw it from the left shoulder to the right hip. The *second* is to cross the arms, then let them fall on the right hip.

Grip—Join right hands, and reverse them thrice, repeating at each time one of these words, 'Berith,' 'Neder,' 'Shelemoth.' [See plate 27, fig. 3.]

HISTORY.

Solomon had agreed with the king of Tyre, in return for the materials taken from Mount Lebanon, and those drawn from the quarries of Tyre, made use of in constructing the temple, (in part payment of which, he had already furnished him with a measure of oil, honey and wheat,) to have given him a province in Galilea, of thirty cities, immediately after the temple was completed.

A year had elapsed before this was complied with on the part of Solomon ; and when Hiram went to visit this newly acquired territory, he found the lands poor, the people rude, uncultivated, and of bad morals ; and that the keeping of it would be attended with more expense than profit. He therefore went in person to Solomon, to complain of the deceit. Being arrived, he made his entry through the guards in the court, and went hastily to the king's apartment.

The countenance of the king of Tyre was so expressive of anger, as he entered, that one of Solomon's favorites, named Joabert, perceived it, and, apprehensive of the consequence, followed him to the door to listen. Hiram observing him, ran and seized upon him, and delivered him into the custody of the guards ; however, by the intercession of Solomon, (who represented that Joabert was, of all those about the temple, most attached to him, and that his intentions could not have been evil,) Hiram agreed to pardon him : and before they parted,

renewed their former friendship, and concluded a treaty of perpetual alliance, which was signed by them, and to which Joabert was intimate secretary.

This lodge is closed by three times nine.

PROVOST AND JUDGE.

This lodge is adorned with red, and lighted by five great lights; one in each corner, and one in the centre. The master is placed in the east, under a blue canopy, surrounded with stars, and is styled, thrice illustrious. He represents Tito, Prince Harodim, the eldest of the perfect masters, and intimate secretary, first grand warden, and inspector of the three hundred architects; whose office was, to draw plans for the workmen.

Opening.—Master. Brother wardens, are we well tyled? *A.* Thrice illustrious, we are. *Master.* Where is your master placed? *A.* Everywhere. *M.* Why so? *A.* To superintend the workmen, direct the work, and render justice to every man. *Q.* What is the hour? *A.* Break of day,—eight o'clock,—two and seven. Master knocks five quick knocks—separate—which is repeated by the wardens. *Master.* It is break of day,—eight o'clock,—two and seven; it is time to proceed to work. This is repeated by the wardens. But the four hands four and one: master says, 'The lodge is opened.'

Reception.—The master of ceremonies leads the candidate to the door, and knocks four and one, which is repeated by the wardens and master from within. Master orders a brother to see who is there. After the brother has inquired, he says, 'A brother who wishes to be passed to the degree of provost and judge.' Master sends word to master of ceremonies to examine him well, and then introduce him in ancient form. Master of ceremonies leads him, and places him between the wardens. Senior warden orders him to kneel and say, 'Chivi,' and puts a naked sword into his hand and on his left shoulder. Master says, 'Ky,' and senior warden, raising candidate, leads him seven times round the lodge; each time he passes the master, he gives a sign, (beginning with entered apprentice;) he is then led to the altar, and there addressed by the master. [See Monitor.] 'I now intrust you with the key of the place, where is kept the body and heart of Hiram Abiff, as also the box in which is kept the plans of the temple; and you are now to give us assurance that you will never discover the place where the

body is interred.' He promises, and takes the following obligation :

Obligation.—' 1st, Secrecy. 2d, I will justly and impartially regulate all matters of difference between brethren ; I will be just and equitable to all the world, as I am constituted by this lodge to render justice. 3d, I will pay due obedience to the mandate of the grand council of princes of Jerusalem, and govern myself by their regulations.' Penalty—that of all the former degrees. Candidate rises, and the master gives him a blow with the sceptre on each shoulder, saying, ' By the power with which I am invested, I constitute you a provost and judge over all the works and workmen of the temple, and I decorate you, in this character, with the golden key, suspended by a red ribbon, which you are to wear in the form of a collar ; this apron is trimmed with the same color ; the red denotes the order of the Mason, and the pocket in the centre is to carry your plans for the construction of the temple.

The master then addresses the candidate as follows :

' Respectable brother,—It gives me joy, that I am now about to recompense your zeal and attachment to the institution of Masonry, by appointing you provost and judge, over all the works of this lodge : and, as we are well assured of your prudence and discretion, we, without the least hesitation, intrust you with a most important secret. We expect you will do your duty in the degree to which you will now be elevated, as you have done in those already taken.'

Sign.—Place the two first fingers of the right hand on the side of the nose. The answer to this sign is made by placing the first finger of the right hand on the tip of the nose, and the thumb of the same hand under the chin. [See plate 27, fig. 4.]

Token.—Lock the little fingers of right hands, and give seven light blows with the thumbs of right hands, on the palms of the same.

Pass-word.—Tito. Ordinary words, Geometros, Xinchén, Ky, Civi, Jova, Hiram, Stokin, Architect. In some lodges, the following words are used, viz : Geometros, Xinchén, Yzirie, Ivah, Hiram, Stokin.

INTENDANT OF THE BUILDINGS, OR MASTER IN ISRAEL.

Signs, words, &c.—First sign, viz: that of surprise. Place the thumbs on the temples, the hands opened, and resting on the forehead, so as to form a square—step backward two paces—step forward two paces—lower the hands till they touch the eyelids, and say, ‘Benchorim.’ In some lodges, the sign of surprise very nearly coincides with one of the same name which is given in the most excellent master’s degree.

Second sign.—That of admiration. Interlace the fingers, turn the palms upward above the head, let the hands fall on the wrist, (being still interlaced,) look upward and say, ‘Achard,’ (or Hakar.) [See plate 27, fig. 5.]

Third sign.—That of grief, (as given by two at the same time.) Place the right hand on the heart, the left on the left hip, balance thrice with the knees—one says, ‘Ky,’ the other replies, ‘Jea.’ Instead of these words, the *learned* substitute the words ‘Chai,’ and ‘Jah,’ (signifying *the Lord liveth.*)

Token.—The brethren strike a light blow with the right hand over the heart, pass hands to the middle of the fore-arm, placing left hands on the elbow; this is repeated thrice, one saying *Jakinai* and the other *Judah.*

NOTE.—This token has variations in different lodges.

Pass-word, ‘*Judah.*’ *Sacred word,* ‘*Jakinai.*’

ELECTED KNIGHTS OF NINE.

This chapter represents the audience chamber of Solomon, and is to be decorated with white and red hangings—the red with white flames.

There are nine lights in the east, and eight in the west. The master represents Solomon, seated in the east, with a table before him, covered with black, and is styled, most potent.

There is only one warden, in the west, who represents Stockin, with seven brethren round him. All the brethren must be dressed in black, and their hats flapped, with a broad black ribbon from the left shoulder to the right hip; on the lower part of which, are nine red roses, four on each side, and one at the bottom, to which is suspended a poniard. The aprons are white, lined with black, speckled with blood; on the flap, a

bloody arm with a poniard; and on the area, a bloody arm holding by the hair a bloody head.

Near to the lodge is a small dark place, representing a cavern, in which is placed a lamp, a place representing a spring, with a bason to hold water, and a table, on which are laid a poniard, and a representation of a bloody head, as just severed from the body. Near the table a large stone to sit on, and below the lamp, in capital letters, VENGEANCE.

Reception.—Master of ceremonies leads the candidate to the door, and knocks eight and one. The master orders the candidate to be admitted. He is conducted to the west, and placed behind Stokin. *M.* What do you wish? *A.* To be admitted an elected knight. *Q.* Have you courage enough to revenge the death of your master, Hiram Abiff? *A.* I have. *Q.* If you have, you shall be shown where one of his murderers is concealed—a stranger has shown the place to me, and if you have fortitude, follow the stranger. The candidate is blinded, led to the cavern, and seated on the stone. The master of ceremonies says, ‘Be of good courage, I am going to leave you, but shall not be long absent; and after I am gone, you must take the bandage from your eyes, and drink some of the water you will find, before I return.’ Candidate is left alone, and the door is shut. The master of ceremonies returns, and orders him to take the poniard in his right hand, and the head in his left; and he thus goes alone to the door of the lodge, where he knocks eight and one. Master of ceremonies within, says, ‘What do you wish?’ *A.* An intendant of the buildings demands to enter the chapter. *Q.* Have you finished your time, and satisfied your master? *A.* I have had the honor of performing a feat for the honor of the craft, which will, I hope, entitle me to this degree. Master of ceremonies repeats to Stokin, who repeats to the master, and he orders the candidate to be admitted. He advances, by eight quick and one slow, steps, holding the poniard elevated, as if to strike. The ninth step brings him to the altar, where he falls on his knees. Master observes him, and says, ‘Wretch, what have you done? Do you not know that by this rash act, you have deprived me of the pleasure of depriving the villain to condign punishment? Stokin, let him be put immediately to death.’ At this word, all the brethren, falling on their knees, intercede for the candidate, observing to the master, that his offence arose from zeal, and not from any intention of depriving the master of the pleasure of punishing the villain. This pacifies him, and he orders Stokin to stop, and tell the candidate, ‘that he shall be pardoned this second time, but beware of the third.’ Stokin takes the head and poniard

from the candidate, and places the poniard at the foot, and the head at the top of the altar. The candidate is still on his knees, and all the brethren standing round, as if to strike;—he takes the obligation. 1st, I do solemnly swear, in the presence of Almighty God, that I *will revenge* the assassination of our worthy master, Hiram Abiff, not only on the murderers, but also on *all who may betray the secrets of this degree*; and furthermore, that I will keep and protect this order with all my might, and the brethren, in general, with all my power; and furthermore, that I will obey the decrees of the grand council of princes, of Jerusalem; and, if I violate this, my obligation, *I consent to be struck with the dreadful poniard of vengeance*, now presented to me, and to have my head cut off, and stuck on the highest pole, or pinnacle, in the eastern part of the world, as a monument of my villany! Amen! amen! amen!

The master raises candidate, and says:

‘In the reign of Solomon, several of the workmen had been guilty of some crime of an enormous nature, and made their escape from Jerusalem. A great assembly of masters had sat in consultation on the best means of discovering and apprehending them. Their deliberations were interrupted by the entrance of a stranger, who demanded to speak to the king in private. Upon being admitted, he acquainted Solomon that he had discovered where Akirop, one of the traitors, lay concealed; and offered to conduct those whom the king should please to appoint, to go with him. This being communicated to the brethren, one and all requested to be partakers in the vengeance due to the villain. Solomon checked their ardor, declaring that only nine should undertake the task; and to avoid giving any offence, ordered all their names to be put into an urn, and that the first nine that should be drawn, should be the persons to accompany the stranger.

‘At break of day, Joabert, Stokin, and seven others, conducted by the stranger, travelled onwards, through a dreary country. On the way, Joabert found means to learn from the stranger, that the villain they were in quest of, had hidden himself in a cavern not far from the place where they then were; he soon found the cavern, and entered it alone, where, by the light of the lamp, he discovered the villain asleep, with a poniard at his feet. Inflamed at the sight, and actuated by an impatient zeal, he immediately seized the poniard, and stabbed him, first in the head, and then in the heart: he had only time to cry, *Vengeance is taken*, and expired. When the other eight arrived, and had refreshed themselves at the spring, Joabert severed the head from the body, and, taking it in one hand, and his poniard

in the other, he, with his brethren, returned to Jerusalem. Solomon was at first very much offended, that Joabert had put it out of his power to take vengeance himself, in presence of, and as a warning to the rest of the workmen to be faithful to their trust; but, by proper intercession, was again reconciled.

‘Joabert became highly favored of Solomon, who conferred upon him, and his eight companions, the title of *elected knights*.’

Signs, words, &c.—The sign given by two, is as follows, viz: One raises his poniard, and makes the motion of striking the other, first in the head, and then in the heart. The second claps his right hand first to his heart, and then to his head, as if wounded. [See plate 27, fig. 6.]

The following method of giving the sign, is considered by well instructed Masons, as more correct than the above.

Strike at the forehead with the poniard—the brother will answer by carrying his hands to his forehead, as if to examine the supposed wound, plunge the poniard at the breast, crying ‘Nekum,’ (i. e. vengeance)—the brother replies by carrying his hand to his heart, saying, ‘Necar.’

Token.—The first clenches the fingers of his right hand, at the same time elevating and extending his thumb; the second seizes that thumb with his right hand, and extends the thumb of his own hand; the eight fingers which are thus closed, represent the eight companions of Joabert, and the thumb which is extended, represents Joabert himself.

Pass-word.—In some lodges, the pass-word is, ‘Bagulhal;’ in others, the words ‘Nekum’ and ‘Joabert’ are used, and often ‘Abiram,’ and ‘Akirop.’

Sacred words.—In some lodges, ‘Nekum’ and ‘Necar;’ in others, ‘Bagulhal.’

The chapter is closed by eight and one.

ELECTED GRAND MASTER.

Signs, words, &c.—*Sign.*—Place the point of the poniard under your chin, and draw it downwards to the waist, as if in the act of ripping open the body. The brother will answer by giving the sign of the entered apprentice, with the fingers clenched, and thumb extended.

The following mode of giving the sign has been used in some lodges, viz:

Clench the fingers of the right hand, extend the thumb, place

it on the abdomen, move the hand upward to the chin; the motion of the thumb, as it glides upward, is designed to represent that of the knife with which the penalty of this degree is to be executed. The answer is the sign of the entered apprentice, the fist being clenched during the motion. [See plate 28, fig. 1.]

Token.—Give the sign. One says ‘Zerbul,’ the other replies, ‘Eleham.’

Pass-word.—In some lodges, ‘Eliham,’ or ‘Eleham,’ in others, ‘Zerbal.’

Sacred words.—In some lodges, ‘Zerbal,’ in some, ‘Beniah,’ in some, ‘Benhakar,’ or ‘Bendaka,’ and in others, ‘Eleham.’

SUBLIME KNIGHTS ELECTED.

Signs, words, &c.—*Signs.*—Cross the arms on the stomach, the fingers clenched, and thumbs elevated. In addition to this, in some chapters of this degree, the eyes are raised to heaven, in giving the sign. [See plate 28, fig. 2.]

Token.—That of the intimate secretary. In some chapters, there is a second or responsive token, viz: take the right hand of the brother, and with the thumb strike thrice on the last joint of the middle finger.

Pass-word.—*Stolkin* or *Stokin*. Some chapters use ‘*Emerh*,’ or more correctly, ‘*Emeth*.’ Others, ‘*Amuriah*.’

Sacred word.—‘*Adonai*.’

GRAND MASTER ARCHITECT.

Sign.—Slide the right hand into the palm of the left, pause a moment, clench the fingers of the right hand, extend the thumb, and with it make the motion of tracing a plan in the palm of the left, directing your eyes to the brother, as if drawing from his dictation. This sign is varied in some chapters, by using the fore-finger in place of the thumb.

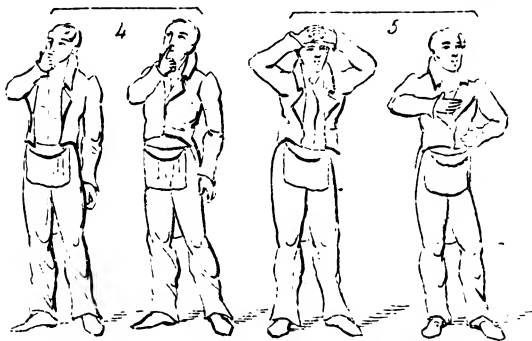
Token.—Join right hand to the brother's left, interlacing the fingers, place the left hand on your hip; the brother will do the same with his right hand. [See plate 28, fig. 3.]

Some give the following token, viz: join right hands, interlacing the three last fingers, and fixing them so as to form a square; place the left hand on your brother's shoulder.

Pass-word.—‘*Rabacim*,’ or correctly, ‘*Rab-banain*.’

Sacred word.—‘*Adonai*.’





KNIGHTS OF THE NINTH ARCH.

Signs, token, and words.—*First sign*—That of admiration—raise the hands to heaven, the hands inclined to the right shoulder, one knee touching the ground. [See plate 28, fig. 4.]

Second sign—That of adoration : fall on the knees.

Token.—Place your hands beneath the brother's arm-pits, as if to raise him up, and at the same time, repeat the words, '*Tob, Banai, Amalabec.*' The brother returns the token, saying, '*Jubulum,*' or '*Gibulum.*' The *Masonic* translation of these words (Jubulum, or Gibulum) is a 'good Mason.' Some of the '*knowing ones*' maintain that the words should be 'Tub, Bahani, Hamal, Abel,' and 'Zebulun.'

Sacred words—'*Jehovah.*'

Some chapters of knights adopt the following signs, token, and words.

First sign.—Fall on the left knee, with the right hand behind the back. The answer to this, (used as a token,) consists in raising the brother from the posture after the first sign, by placing your hand behind his back.

Words.—'*Gibulum Hamaluheak,*' which is translated, '*Gibulum* is a good man.'

Some chapters use the following as the pass-words :

Jod.—The beginning.

Juheh.—Conceding.

Juho.—Existing.

Adonai.—Lord.

Juh.—God.

Elhannan.—Merciful.

Ehjek.—I Am.

Jobel.—Praising.

Elion.—Strong.

GRAND ELECT, PERFECT, AND SUBLIME MASON.

The following signs, words, &c. are more generally used by perfect Masons, in North America.

First sign.—Same as the due-guard of a master Mason.

Second sign.—Bring your right hand to your left cheek, extending it as though to guard that side of the face ; your left is to support the right elbow ; apply the left hand in the same manner to the right cheek, supporting the left elbow with the right hand. It is pretended that Moses placed himself in these attitudes when he saw the burning bush.

Third sign.—Give the sign of admiration, and then place three fingers of the right hand on the lips. [Plate 28, fig. 5.]

First token.—Same as that of the entered apprentice.

Second token.—Same as the master's grip; having given it, say, 'Can you go farther?' he will slip his hand above your wrist, to the middle of the arm, and so to the elbow; he then puts his left hand to your shoulder, and presses thrice.

Third token.—Seize each other's elbows with the left hand, and put the right hand on each other's neck, as if in the act of raising one up.

First pass-word.—'Shibboleth,' repeated thrice.

Second pass-word.—'Heleniham.'

Third pass-word.—'Mahak-makar-a-bak.' This is translated, *Masonically*, 'God be praised, we have finished it.'

First covered word.—'Gibulum.'

Second covered word. 'Mahabin.'

Third covered word. 'Adonai.'

Grand word. 'Jehovah.' This word is given by repeating alternately, the names of the Hebrew letters used in the word *Jehovah*, 'Jod,' 'He,' 'Vau,' 'He.'



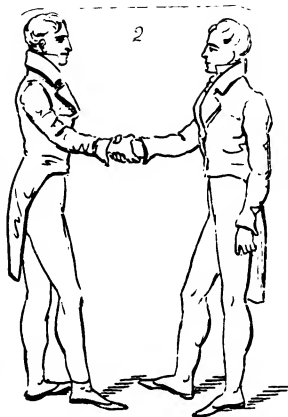
Plate 29
Fig 1



Sign

Phi beta kappa

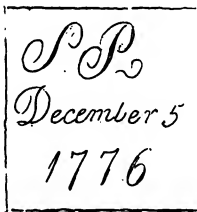
2



Grip



3



Both sides of the Medal

PHI BETA KAPPA.

The members of this institution have recently removed the injunction of secrecy imposed by its obligations, and have left the world to form a just notion of its moral and social principles. This event has doubtless been hastened by the development of its mysteries published in the first edition of this Ritual. This act of the Phibetian society shows the good sense of its members; and also that its purposes were not political. Had politics, as in masonry, been its main object, it would have held on with tenacity to its principles, as to the threads of life, and, disregarding its departure from sound morals, or patriotism, would still have contended, with the infatuation of a Mormonite, for the enjoyment, in secret, of that which in the eye of the public would overwhelm its members in confusion.

The *Phi Beta Kappa* society has had its *obligations, signs, grips, words, and jewel*. These were intended for secret recognition when its members should happen to meet. This institution was of *foreign* manufacture, as all secret oath-bound institutions are. It was confined to colleges, and universities. It had *philosophy* for its foundation; and was not built upon a text of scripture history, as almost every secret order, or degree of a secret order, appears to be. Perhaps it was the only secret society which had not "stolen the livery of heaven to serve the devil in." Its principles were said to have originated in illuminism, to have been infidel in their tendency, and pernicious in their results; but withal, there was a gentlemanly decency and dignity about them, which, when exposed, involved its members in no degradation and shame. Hence the readiness with which they abandoned its principles.

The *Phi Beta Kappa* was introduced into this country, it is said, by Thomas Jefferson, late President of the United States. It was first established in William and Mary college, in Virginia—was carried from thence to Yale, and subsequently to others of the New-England universities and colleges. The president of the Howard college, when in preparation for one of their first Phibetian processions, was solemnly *warned* by Hancock and Adams against the dangers of secret societies, the eyes of these patriots being directed to every subject which, in the present or future, could interest their country.

The mysteries of this order are conferred only upon students at colleges where *Phi Beta Kappa* societies are established, and

from among these, those only who have most distinguished themselves are selected for initiation. The senior class chooses from among the junior, *one third* of its number. These are privately informed of their election; and at an appointed time without any *formality*, or *preparation*, are initiated. An oath or promise of secrecy is then exacted from them. But this is in anticipation of any communication to them. An historical sketch of the institution is next given, together with the *signs*, *grips*, *word*, and an explanation of the *jewel*, or medal, which is always of silver or gold, and provided at the candidate's expense. The medal is usually worn, suspended by a blue and pink ribbon in the bosom, or as a watch-key. The *sign* is given by placing *the two fore-fingers* of the right hand so as to cover the left corner of the mouth, and then by drawing it across the chin. The *grip* is like the common shaking of hands, only not interlocking the thumbs, and at the same time gently pressing the wrists. [See plate 29. fig. 1 and 2.] The word is φιλοσοφία Βίου Κυβερνήτης—or, *Philosophy is the rule, guide, or governess of life.* The three letters forming the initials of the word—in Greek—here given, Φ. B. K. designate the name of the order, and involve the mysteries of its principles. The meaning of the whole is, that it is to *philosophy* we are to look for a rule of life, and not to religion. To the Phibetian, though he may not think so, it is the same as Voltaire's "*Ecrasez l'infamé!*"—or, "crush the wretch!" meaning Christ. *Philosophy* has ever been the *watch-word* of the infidel.

On the jewel, we find Φ. B. K. six stars and a hand. The stars denote the number of colleges where the institution exists. The hand points to the *word*. On the *reverse* is *S. P.* for *Societas Philosophia*, or Philosophical Society. [See plate 29, fig. 4.] December 5. 1776. refers to the date when it was first introduced into the United States, or the origin of illuminism, which rose that year.

Whether the benefits of this institution were equal to the injuries it was liable to inflict on society through the diffusion of principles not friendly to the acknowledgment of the word of God as the rule of our faith and practice, may not have been seen by a member; but to one who judges through other lights, not refracted by *false* mediums, the pernicious, degenerating and infidel tendency of such dogmas, thus insidiously inculcated, must be clear. We have no knowledge of any secret society, whatever may be the pretence, which either has not infidelity for its basis, or whose principles, carried out, will not guide the initiated, by the most direct path, to that awful result

ORANGEMAN.

The following sketch of the oaths, ceremonies, &c., of the Orangemen, was received from a gentleman from the north of Ireland, a Protestant, who had once been master of three lodges of Orangemen. He is now a very highly valued and respected citizen of the United States. He withdrew from the order in the year 1797, after having been a member of their society about three years. His reasons for so doing were, because the forms and ceremonies, like those of masonry, were a commingling of sacred and profane things—of prayers, and songs of praises to KING WILLIAM III.

The order was instituted in the year 1794, and organized into lodges in 1795, by Thomas Wilson, who was a clandestine mason, in Dyon, county of Tyrone, on the estate of lord Calladon. It first consisted of only one degree; namely, ORANGEMAN. Afterwards, in the year 1796, the PURPLE degree was added by John Templeton, near Loughgall, or Portadown. After that, the MARK MAN's degree, and the HEROINE of JERICHO, were added, which have been since annulled.

A lodge consists of a master, secretary, two wardens, and members. The candidates are introduced, and take the following oath, standing, from the secretary.

'I, A. B., in the presence of Almighty God, do solemnly and sincerely promise and swear, that I will always hail, for ever conceal, and never reveal, any part or parts, point or points, of the mysteries of an Orangeman, which shall be disclosed to me now or hereafter, by a faithful and well disposed brother Orangeman. *Furthermore*, I promise and swear, that I will never write it, endite it, stamp it, stain it, cut it, carve it, engrave it, or cause it to be done, upon any bark, oak leaf, parchment, paper, or sand, or on any thing whence the same may become legible or intelligible to any person whatever: So help me God, and keep me stedfast.*

After the oath is taken there are *nine* lodge rules shown, [and twelve by-rules,] and sworn to. One of the nine rules

* A printed form of an Orangeman's oath, as administered in Philadelphia, was placed, some time since, in the hands of the publisher, for examination. A slight perusal enables us to say, that the above is substantially correct, except that it had a *penalty*, which the above has not. This penalty is, that the candidate binds himself to *advance three steps on the point of a sword!* The form above, like the one alluded to, varies little from the oath of an entered apprentice mason.

is, that no Catholic is to be admitted a member—and another is, the first offence is not to be offered to a Catholic.

The lecture is as follows.

A. Who comes here?

B. A man.

A. What man?

B. An Orangeman.

A. How shall I know you to be that?

B. By trial.

A. Have you a *Pass-word*?

B. I have.

A. Give it to me.

B. I did not get it so myself.

A. What will you do with it?

B. I will halve it, or hold it.

A. Halve it and give me the first.

B. No, give me the first.

A. MIG—

B. DOL.

A. Right. Migdol,* pass on; give me your hand.

B. Through where?

A. Through the red walls. [Meaning the Red Sea.]

[They then give the lion's grip.]

A. Where are you from?

B. From the house.

A. What house?

B. The house of bondage.

A. Where are you going?

B. To the promised land.

A. How do you expect to get there?

B. By the benefit of main pass-word.

A. Give it to me.

B. I cannot.

A. How will you dispose of it?

B. I syllable it.

A. Begin.

B. SHIB

A. BO

B. LETH.

A. Right—SHIBBOLETH.

This question is often asked:

* This word may be found in the 14th chapter, 2d verse, of Exodus. It is the name of the place in which the children of Israel encamped before they passed through the Red Sea.

A. What is the name of the pen that did first write and endorse the sacred word and worthy signs of an Orangeman?

B. A bunch of hyssop.

The *pass sign* of an Orangeman is made by lifting the hat with the right hand, *three fingers* on the brim; put the three fingers on the crown, and press the hat down; then dart off the hand to the front, with the thumb and little finger together.* This is called the *half sign* of an Orangeman.

The main, or full sign, of an Orangeman, is made by placing the three first fingers of each hand upon the crown of the hat raise the elbows as high as you can, then drop the hand perpendicularly by the side.†

The "distress word," or word of alarm.—If a brother Orangeman is in distress and wants help, he is to say, "Who is on my side? who?"‡ Any brother who hears this is bound by one of the lodge rules—and to these rules they are all sworn—to render assistance. The following is the clause of the lodge rule:—"I will fly to the relief of a brother Orangeman, and assist him, and give him all possible relief I can," &c.

The grand hailing sign of an Orangeman is made by standing with both hands resting on the hips. The person who sees the sign will come to you and say, "Your enemies are dead." You then know he is on your side.

PURPLE.

The signs and grips of this degree are as follow:

A. What is your number?

B. "Two and a half."

A. Give that.

The grip is given by taking each other by the right hands, and pressing the thumb nails into the flesh of the second finger, *half-way* between the main joint and the one below it. The dialogue then proceeds:

A. REUBEN.

B. GAD.

* This sign was discovered, and was changed, by exhibiting the right hand with three fingers open upon the thigh, or knee—also, by marking the figure 3, with the finger, on the knee.

† This sign, the Orangemen say, is in allusion to the *lincls* and *side posts* of the doors, on which the blood of the passover lamb was sprinkled.

‡ This word is taken from 2d Kings, ix. 32.

A. HALF.

B. TRIBE.

A. Manassah:—i. e. the first flexible joint from the end of the finger is *Reuben*; the second joint *Gad*; and half-way to the next joint is the half tribe of Manassah.

WORD.—The grand main word *MIGDOL*, and the RED WALLS. [The Red Sea.]

The PASS-WORD is *Gideon*, and is given by two persons as follows:—The first says, *on*—the second, *de*—the third, *Gi*:—*en-de-gi*, or *Gideon*. [Syllabled back.]

ODD FELLOWS.

The officers necessary to initiate a candidate into an Odd Fellows Lodge are, Noble Grand, with his right and left hand supporters; Vice Grand, with his right and left hand supporters; the Warden, or Father of the Lodge; the inside and outside Guardian; the Secretary, and the Treasurer.

After the candidate has been proposed, balloted for, and accepted, on the night of initiation he is taken into the preparation room, by the one who proposed him, and prepared by blindfolding. He is then conducted to the *door* of the lodge, by the outside guardian, who knocks on it three times, on hearing which, the inside guardian answers the raps by three more, opens the door, and inquires, "Who comes there?" The outside guardian replies, "A stranger, who wants admission to this ancient and honorable order of firm and independent odd fellows." The inside guardian returns to the lodge and says—"Most Worthy Vice, a stranger wishes to enter." The vice grand inquires—"Is he duly and truly prepared?"

I. G. He is.

V. G. Is he worthy and well qualified?

I. G. He is.

V. G. Then admit him.

He is then admitted, conducted three times around the lodge, and halted. The conductor then steps up to him and gives him a violent blow with his hands, on his shoulders, and at the same time exclaims, in a vehement tone, "Stand! presumptuous mortal! and forget not, in the dreadful scenes you have to pass, to show you have the fortitude of a man! Stranger! before you further go, a warning you must take! Behind your back is fire! under your feet is a yawning gulf! and before your breast is a pointed instrument of death!"*

The conductor then addresses the brethren of the lodge, and says—"Shall we proceed to torture the victim, or shall we mercy show?" All the lodge, with one voice, exclaim, with a low guttural sound, "Proceed!" The conductor then says—"Prepare, then, the *galling chain* prepare, and bind the victim fast!" The candidate is now chained.

* At this moment, a spear, or dart, kept in the lodge for that purpose, is pressed against the candidate's breast.

The chain answers, in this society, the same purpose that a halter, or cable-tow, does in masonry. It is put over the candidate's neck, brought forward under his arms, and carried back and hooked tight on his back. The conductor then exclaims, "Light up the furnace, and make it ten times hotter!" Then a great rattling of old irons is heard.

The conductor again addresses the brethren, as follows: "Shall we proceed to torture the victim, or shall we mercy show?" They all say, "Mercy show." The conductor then says, "But hark! hear the agonizing groans of those who are doomed to everlasting woe!" All now groan—and the conductor says, "Then mercy we will show. Stranger, go down on your knees." The candidate kneels; his hoodwink is taken off and the following passage of Scripture read to him: "Man that is born of a woman," &c. Job iv. 1, &c. The candidate is then directed to rise, and is conducted to the "Death Scene," technically called by the O. F. the D. S., and is asked, "What do you most desire?" He is prompted to say, "Light." He is then asked, "If you were brought to light, could you tell who conducted you?" The candidate generally replies in the affirmative. His bandage is then stripped off by one of the brethren, who points to the death scene, and says, "Is that he?"

The death scene is a transparent painting, representing Death in a most horrible appearance, and is so contrived as that the brother whose duty it is to officiate behind it, brings his own head, [which is covered at the time by a white gauze veil,] so as to form the head of the death scene; and, elevating one hand, in which he holds a long dart, or spear, he casts a fiend-like stare at the candidate, whose horror, and apprehensions that he is among the infernals of pandemonium, are increased when he beholds all around him in masks of most *odd appearance*.

After a moment's pause, the D. S. thus addresses the candidate: "Stranger! all men are born to die; and after death, the judgment: and shouldst thou prove false, and betray our secrets—remember! remember! remember thy end!" At the same time he brandishes the dart at the candidate's breast.

The candidate is then conducted to the chair of the vice grand, from whom he receives the following charge: "Stranger—having gained admission within these sacred walls, you are never to make known the signs, or secrets, of this order, to any person whatever. Are you sure you can conform to these our rules?" The candidate says, "I am." The vice grand then repeats this scripture: "If a man vow a vow unto the

Lord, he shall not break his word ; but do according to all that proceedeth out of his mouth." *

V. G. I have nothing further to say to you ; but shall now introduce you to our venerable *Father*, the warden of this lodge. He is a very infirm old man : assist him to rise.†

The old man sits with his hands on his knees, leaning forward, and, in a very feeble tone, requests the candidate to assist him to rise on his feet ; and, as the candidate steps along to take hold of him for that purpose, the Father gives a sudden spring, and, seizing the candidate by the shoulders, with a vehement voice demands, first, his name, then his occupation, and last his place of residence ; all which is answered by the lodge, and recorded by the recorder. The candidate is then introduced to the noble grand's right hand supporter, who inquires of him, " Can you keep a secret ? "

C. I can.

R. H. S. Will you keep a secret ?

C. I will.

R. H. S. Are you willing to take an obligation to that effect ?

C. I am.

R. H. S. Take, in your right hand, this Holy Bible, and press it against your left breast ; and, with your left hand, grasp this pointed instrument of death, which is a protection to the innocent, but a scourge to the guilty.

This being done, the R. H. S. inquires if the candidate will take an oath, of his own free will and accord. On being informed that he will, he directs the candidate to repeat after him, as follows :

" I, A. B., of my own free will and accord, in the presence of Almighty God, and this Lodge of Independent Odd Fellows, do hereby and hereon, solemnly promise and swear, that I will always hail, for ever conceal, and never reveal, any of the secrets of this order of independent odd fellows, to any person in the known world. I furthermore promise and swear, that I will not write it, stamp, stain, hew, cut, carve, mark, or engrave it, upon any thing hard or soft, movable or immovable, under the canopy of Heaven, whereby the secrets of this order should become unlawfully obtained by any being in the universe : binding myself under no less penalty than to have my

* Here is a perversion of Scripture. A vow to the Order, is represented as a vow to God.

† The brother who performs this part of the ceremony is dressed like a very old man, with a long white beard.

throat cut across from ear to ear," &c. [See Entered Apprentice's oath.] "So help me God, and keep me steadfast." Kisses the book.

The candidate is then conducted to the noble grand, who has a curtain, or veil, before him, which is raised as the candidate approaches. The noble grand has an old fur cap, long false beard, and is apparently asleep. The conductor introduces the candidate as a stranger. The right hand supporter says, "Our noble grand is asleep, and must not be disturbed." The conductor says, "He must be disturbed," and at the same time touches him three times, lightly, on the left breast, saying—"Most noble grand, a stranger stands before thee." The noble grand, apparently awaking from a sound sleep, says, "A stranger stands before me! How gained he admittance within these walls?" The right hand supporter says, "By the recommendation of a worthy brother." The noble grand says—"Stranger—you look like an odd fellow already; and no doubt you will take us as such, under our present disguise: but learn never to judge men from their outward appearance. Stranger, let the solemn warning received from your conductor, have a deep impression upon you: let the charge received from the vice grand, keep you ever mindful of your duty: let the scene represented to you by death, prepare you for a state of happiness in the grand lodge above. Brother—I have nothing more, at present, to say to you; but shall now recommend you to the brethren of the lodge. I wish you joy in becoming an Odd Fellow." The candidate now takes his seat.

This Order has *Signs, Grips, Words, and Pass-words*. One *word*, is FIDES; which is to be lettered, by two Brothers, on examining each other, the same as in the Entered Apprentice's word.

One of the *signs* is made by raising the right hand, the fore finger open; all the rest, and thumb, clenched: touch the end of the finger to the eye-brow; then drop the hand by the side. This is done with a quick motion, as a salute, on entering a Lodge. On examining a Brother, sometimes the finger touches the side of the nose; and in some Lodges, they use two fingers, instead of one.

The *grip* is made by locking the two first fingers of the right hand, [as though you were taking hold to pull, or try the strength of them,] so as to make the end of your two fingers and thumb meet around the two fingers of the one you are giving the grip.

One *sign* is made by placing the right hand on the left

breast, and at the same time pronouncing the words—"upon my honor." Another *sign* is made by taking hold of the lower part of the left ear, with the thumb and forefinger of the right hand.

The *motto* of the Order is, "*Quid rides?*" Its head officer is called by *Odd Fellows* "GRAND SIRE."

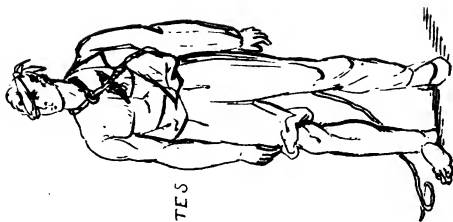
THE END.







Entered apprentice

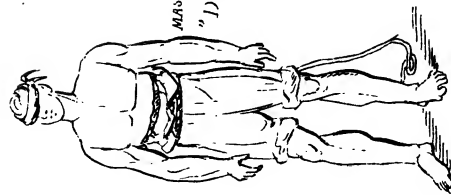


Fellow craft

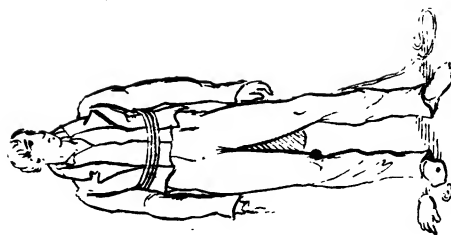
Plate I

MASONIC PENALTIES ON CANDIDATES
"Duty and truly prepared."





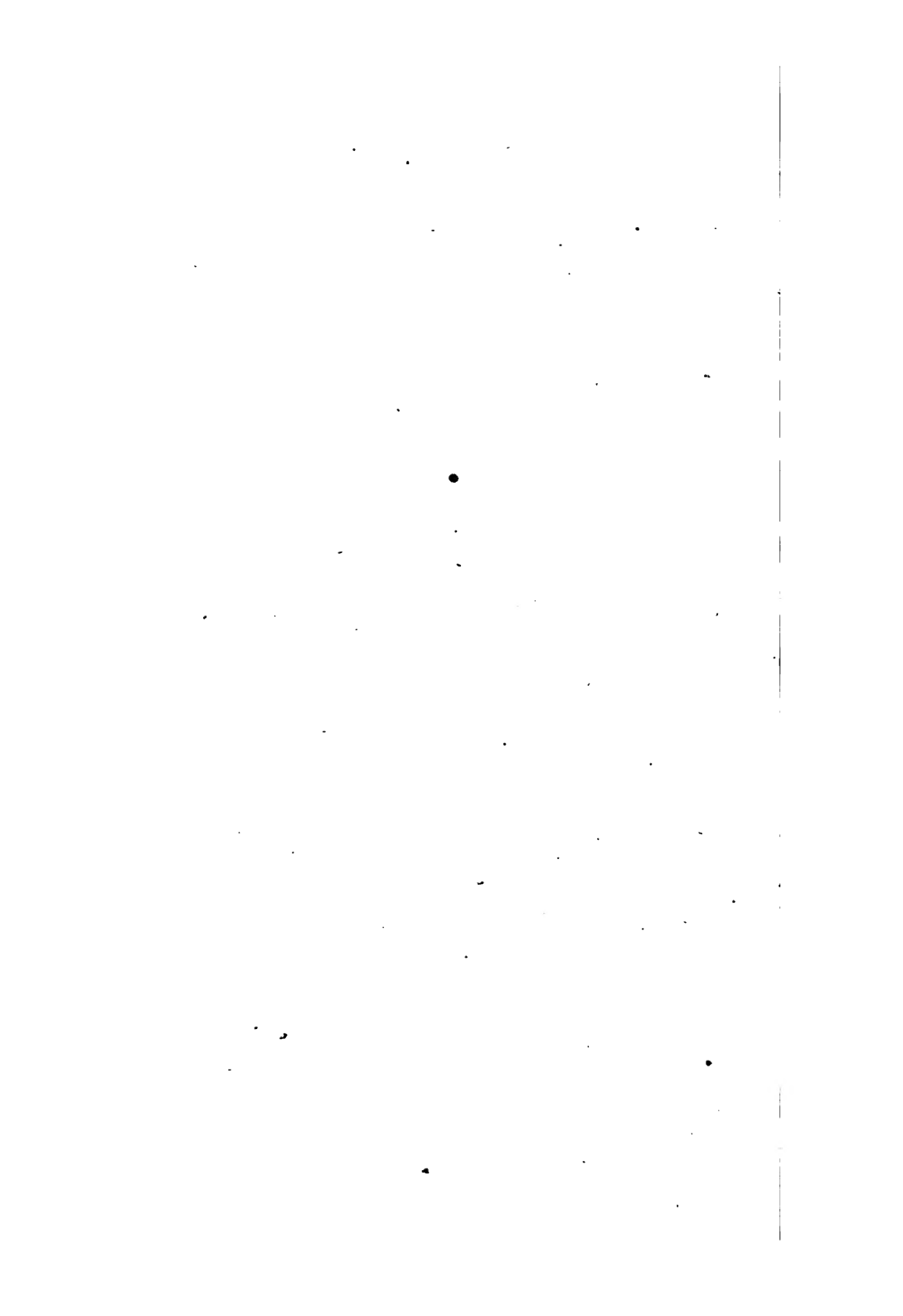
Master mason



Mark master

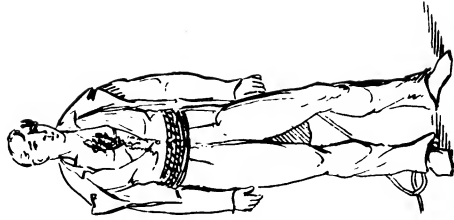
Plate 2

MASONIC PENALTIES ON CANDIDATES
"Duly and truly prepared"





Post master



Most excellent master

Plate 3

MASONIC PENALTIES ON CANDIDATES
"Duly and truly prepared"

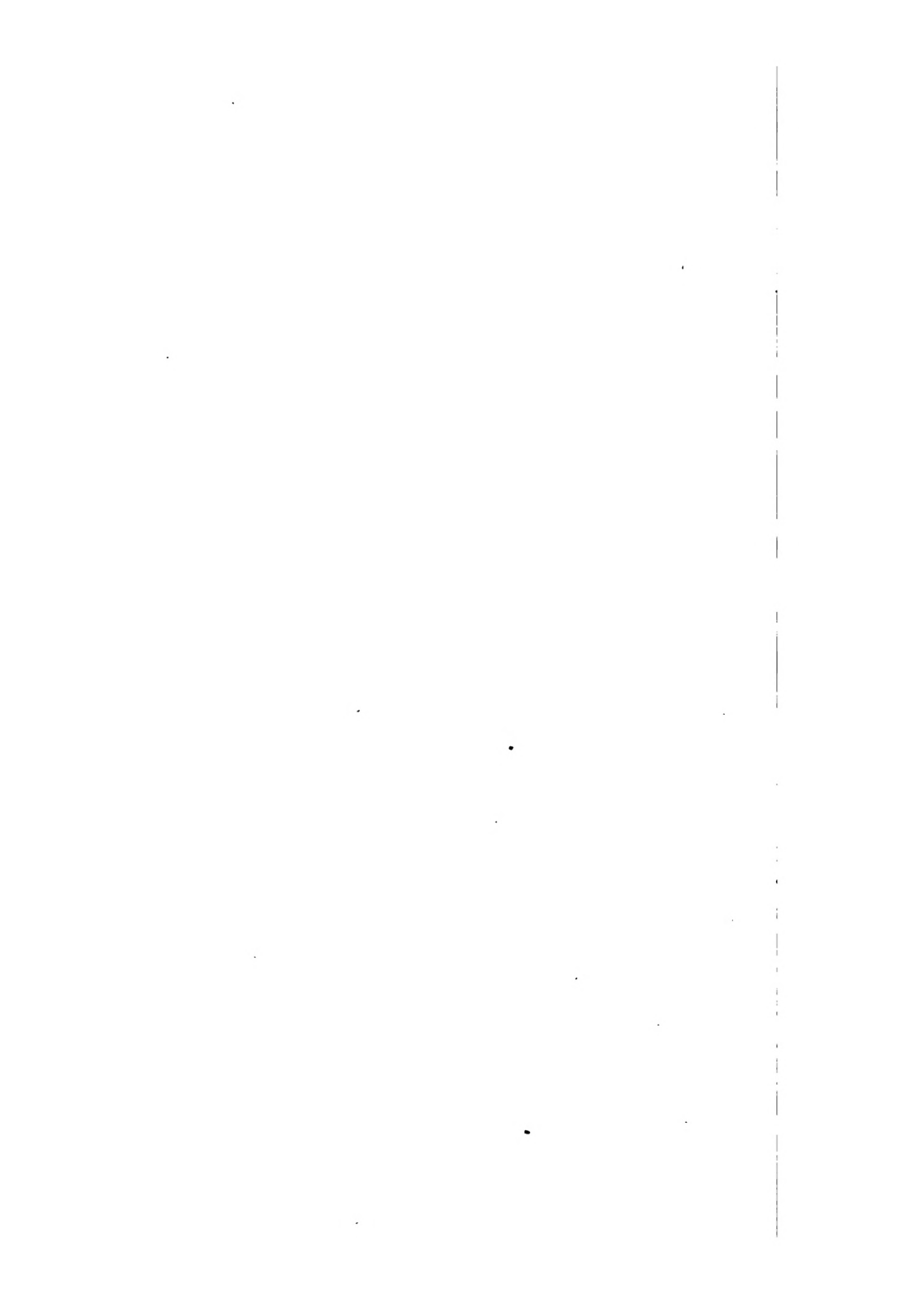
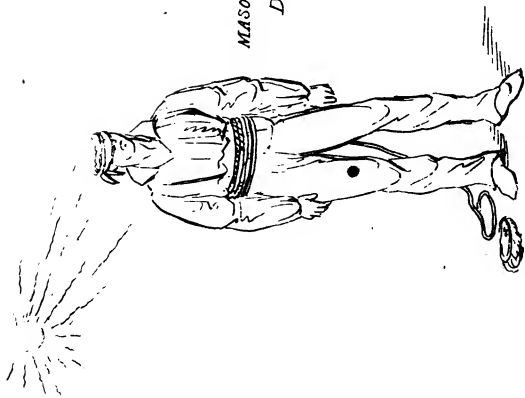
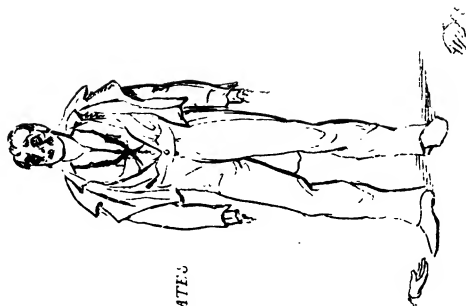


Plate 4

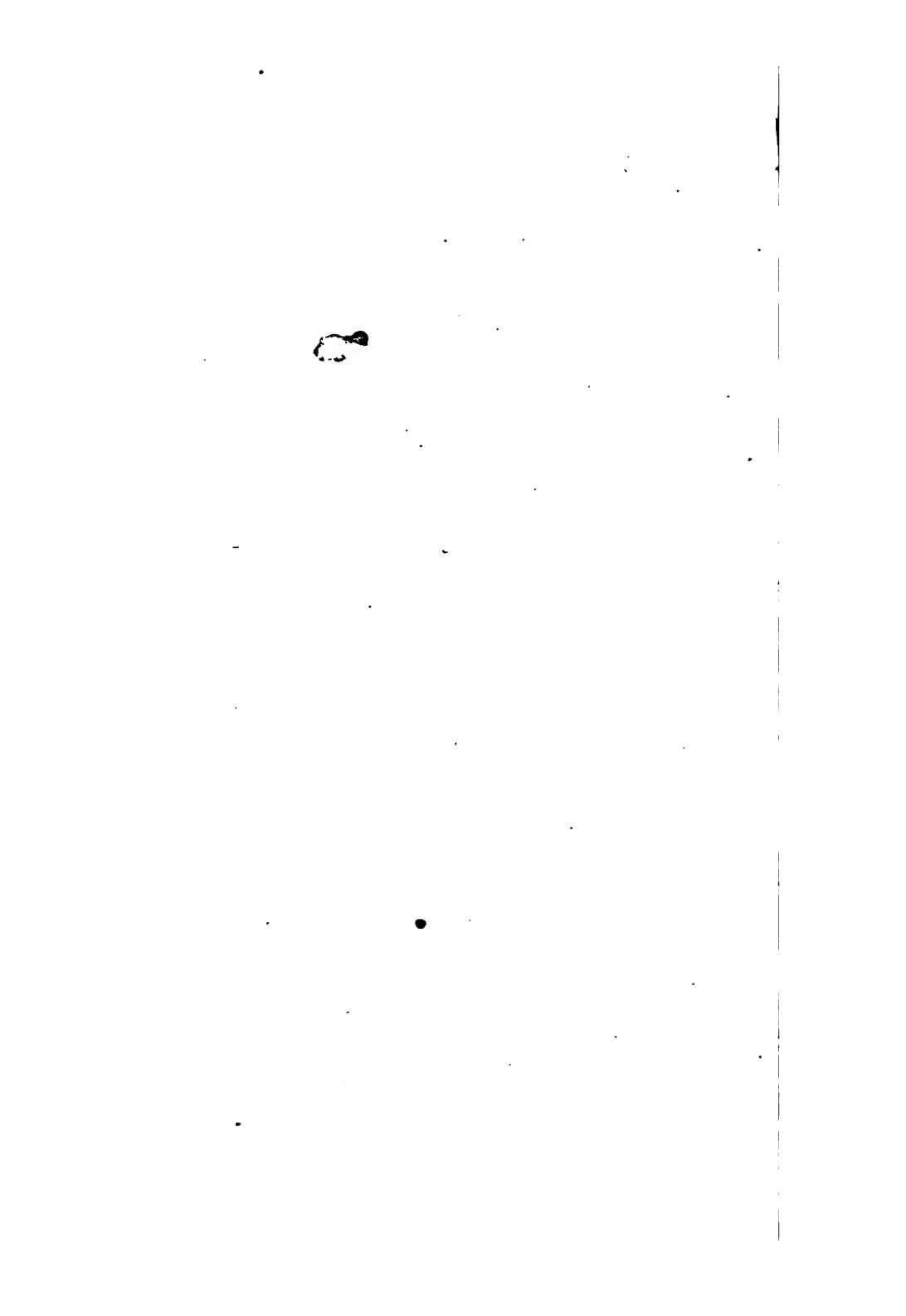
MASONIC PENALTIES ON CANDIDATES
Duty and truly prepared

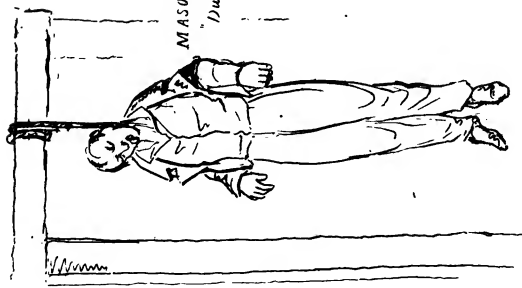


Keyed arch



Shed master

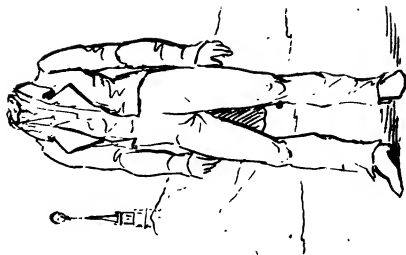




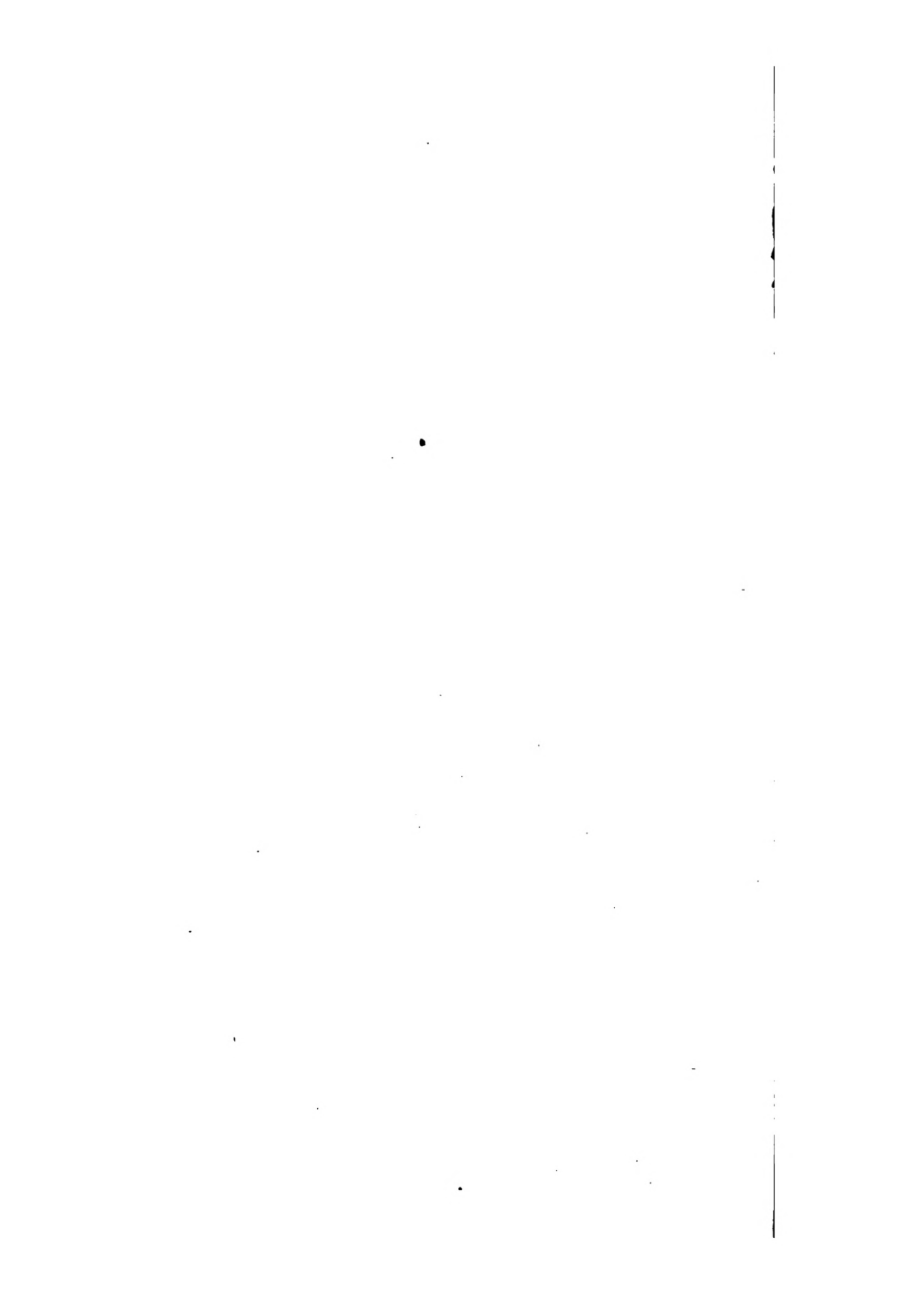
Knight of red cross

Plate 5

*MASONIC PENALTIES ON CANDIDATES
"Duly and truly prepared"*

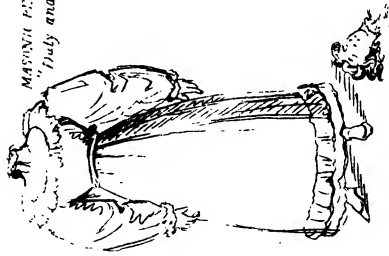


Knight templar

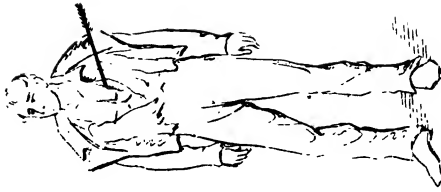


1912/13

MASONS' FINALITY IS ON CARDINAL PRINCIPLES
"Truly and truly prepared"



Home of Truth



1912/13

BOOKS

PUBLISHED BY WILLIAM GOWANS,

178 FULTON-STREET, NEW YORK.

Plato's Phædon;

Or, a Dialogue concerning the Immortality of the Soul. Translated from the original Greek by M. Dacier, with Notes and Emendations. To which is prefixed a Life of Plato. By BISHOP FENELON. A new edition, to which is added, by way of an Appendix, the Opinions of Ancient, Intermediate, and Modern Philosophers and Divines on the Soul's Immortality; also, Catalogue of Books, by various authors, treating on the Immortality of the Soul. 12mo. pp. 238. \$1.25. 1849.

Ancient Fragments.

Namely:—The Morals of Confucius, the Chinese Philosopher; The Oracles of Zoroaster, the founder of the Persian Magi; Sanchoniatho's Theology of the Phœnicians; The Periplus of Hanno, the Carthaginian Navigator and Discoverer; King Hiempsal's History of the African Settlements; The Choice Sayings of Publius Syrus; The Egyptian Fragments of Manetho; The Similitudes of Demophilus, or Directions for the Proper Regulation of Life; and The Excellent Sayings of the Seven Wise Men of Greece. Translated into English by various authors. 12mo. pp. 298. \$1.25. 1835.

Denton, Daniel.

A Description of New York, formerly called New Netherlands, with the places thereunto adjoining. Likewise a Brief Relation of the Customs of the Indians there. By DANIEL DENTON. A new edition, with an Introduction and copious Historical Notes, by GABRIEL FURMAN. 8vo. pp. 74. \$1. 1845.

The Same Work.

Large Paper. 4to. Only 100 were printed. \$3. 1845.

Colton, C. C.—Lacon;

Or, Many Things in Few Words, addressed to These Who Think.
By the Rev. C. C. COLTON. Revised edition, with an Index.
8vo. pp. 504. \$2. 1849.

The Same Work.

In one vol. 12mo. pp. 504. \$1.25. 1849.

Allyn, Avery.

A Ritual of Freemasonry, illustrated by thirty engravings. To which is added, a Key to the Phi Beta Kappa, the Orange, and Odd Fellows' Societies. With Notes and Remarks. By AVERY ALLYN. 12mo. pp. 269. \$5. 1831.

California.

The Wonder of the Age. A book for every one going to or having an interest in that *Golden Region*; being the Report of THOMAS BUTLER KING, United States' Government Agent in and for California. 8vo. pp. 34. 12½ cts. 1850.

Rochefoucauld, Duc de la

Moral Reflections, Sentences, and Maxims. Newly translated from the French; with an Introduction and copious Notes, and a Life of the Author. With an Elegant steel Portrait. To which is added the Moral Sentences and Maxims of the good Stanislaus, King of Poland. Also a Catalogue of all the Books written on Proverbs, Maxims, Sayings, Sentences, Apophthegms, Similitudes, &c., &c., 12mo. pp. 237. \$1.25. 1851.

The Same Work.

Large Paper, with the Portrait on India Paper. 8vo. pp. 237. Only 100 copies were printed. \$2.50. 1851.

The Same Work.

Extra Large paper, with the Portrait on India Paper. 4to. pp. 237. Only 25 copies were printed. \$6. 1851.

Taylor, Isaac.

Elements of Thought; or, Concise Explanations (*alphabetically arranged*); or, the Principal Terms Employed in the Intellectual Philosophy. 12mo. pp. 180. 75 cts. 1851.

Taylor, Isaac.

Physical Theory of Another Life. To which is added a Catalogue of all the author's writings, and a Catalogue of all the books published on the Immortality of the Soul. 12mo. pp. 278. \$1.00. 1852

Gall, John Joseph.

The Phrenological Works of. Translated into English by W Lewis. 6 vols. 12mo. Cloth, \$7.50. 1835.

Ramsay, Allan. The Gentle Shepherd:

A Pastoral Comedy, in Five Acts. To which is added the Life of the Author, an authentic Portrait, Criticisms on the Play by various eminent writers, a new and carefully compiled Glossary, and a Catalogue of all the Scottish Poets. 12mo. \$1. 1852.

The Same Work.

Large paper, with Portrait on India Paper. 8vo. Only 100 copies printed. \$2.50. 1852.

The Same Work.

Extra large paper, with Portrait on India Paper. 4to. Only 50 copies printed. \$6. 1852.

The Same Work.

Cheap edition, without the Introductory Matter, Portrait, and Catalogue. 37½ cents.

Coleridge, S. T.

Biographia Literaria; or, Biographical Sketches of My Literary Life and Opinions. From the Second London Edition. Prepared for publication in part by H. N. Coleridge. 2 vols. thick 12mo. pp. 504. \$1.50. 1852.

The Same Work.

Large paper. 8vo. pp. 804. \$3. 1852.

The following Books are in preparation, and will be Published during the Present Year:—

Mourt, G.

A Relation or Journal of the Beginning and Proceeding of the English Plantations settled at Plymouth, in New England. A new edition, with Notes Historical and Biographical. By WILLIAM THADDEUS HARRIS. 8vo.

Millar, John.

A Description of the Province and City of New York, with Plans of the City and several Forts, as they existed in the year 1696.

By the Rev. JOHN MILLAR. To which will be added Notes illustrative of the History of the Progress of the City and State of New York to the Present Time. 8vo.

Abelard and Heloise.

The Lives, Loves, Letters, and Misfortunes of. With a considerable amount of new matter, not heretofore published. Also, the Poetical Versions of these celebrated Letters, by POPE, MADDEN, CAWTHORNE, and others. 12mo.

Tannahill, Robert, Poems and Plays of.

Poems, Songs, and Plays, chiefly in the Scottish Dialect. By ROBERT TANNAHILL. With Notices respecting the Life of the Author, and Criticisms upon his Writings, by RAMSAY. 12mo.

Gilfillan, Robert.

Poems and Songs, chiefly in the Scottish Dialect, with a Memoir, from the fifth edition. 12mo. pp. 382.

Thom, William.

Rhymes and Recollections of a Hand-Loom Weaver, from the third edition. 12mo. pp. 192.

Goodwin, Thomas.

A Child of Light walking in Darkness: a Treatise showing the Causes, Circumstances, and Purposes for which God leaves his Children to Distress of Conscience. With Directions how to walk so as to be relieved from such a Condition. To which is added, a Child of Darkness walking in Light. Also, a Life of the Author, and a Catalogue of all his Writings. 12mo. pp. 275.

Burnet, Gilbert (Bishop of Sarum).

A Discourse on the *Pastoral Care*, reprinted from the Author's latest edition, and now carefully revised, with Notes and References to the *Fathers*, and a Prefatory Address by THOMAS DALE. To which will be added a Life of the Author, and a complete Catalogue of all his writings. 12mo. pp. 206.

Faber, George Stanley.

Difficulties of Infidelity. To which will be added a Catalogue of all the books that have been published on the Evidences of Christianity. 12mo. pp. 164.

A

CATALOGUE OF BOOKS

ON

FREEMASONRY,

AND KINDRED SUBJECTS.

*" Adieu ! a heart-warm fond adieu !
 Dear brothers of the MYSTIC TIE !
 Ye favour'd, ye enlighten'd few,
 Companions of my social joy ! "*

Book Catalogues are to men of letters what the compass and the lighthouse are to the mariner, the railroad to the merchant, the telegraph wires to the editor, the digested index to the lawyer, the pharmacopœia and the dispensatory to the physician, the sign-post to the traveller, the screw, the wedge, and the lever to the mechanic ; in short, they are the labour-saving machines, the concordances, of literature.....WESTERN MEMORABILIA.



NEW YORK:
 WILLIAM GOWANS.

1853.

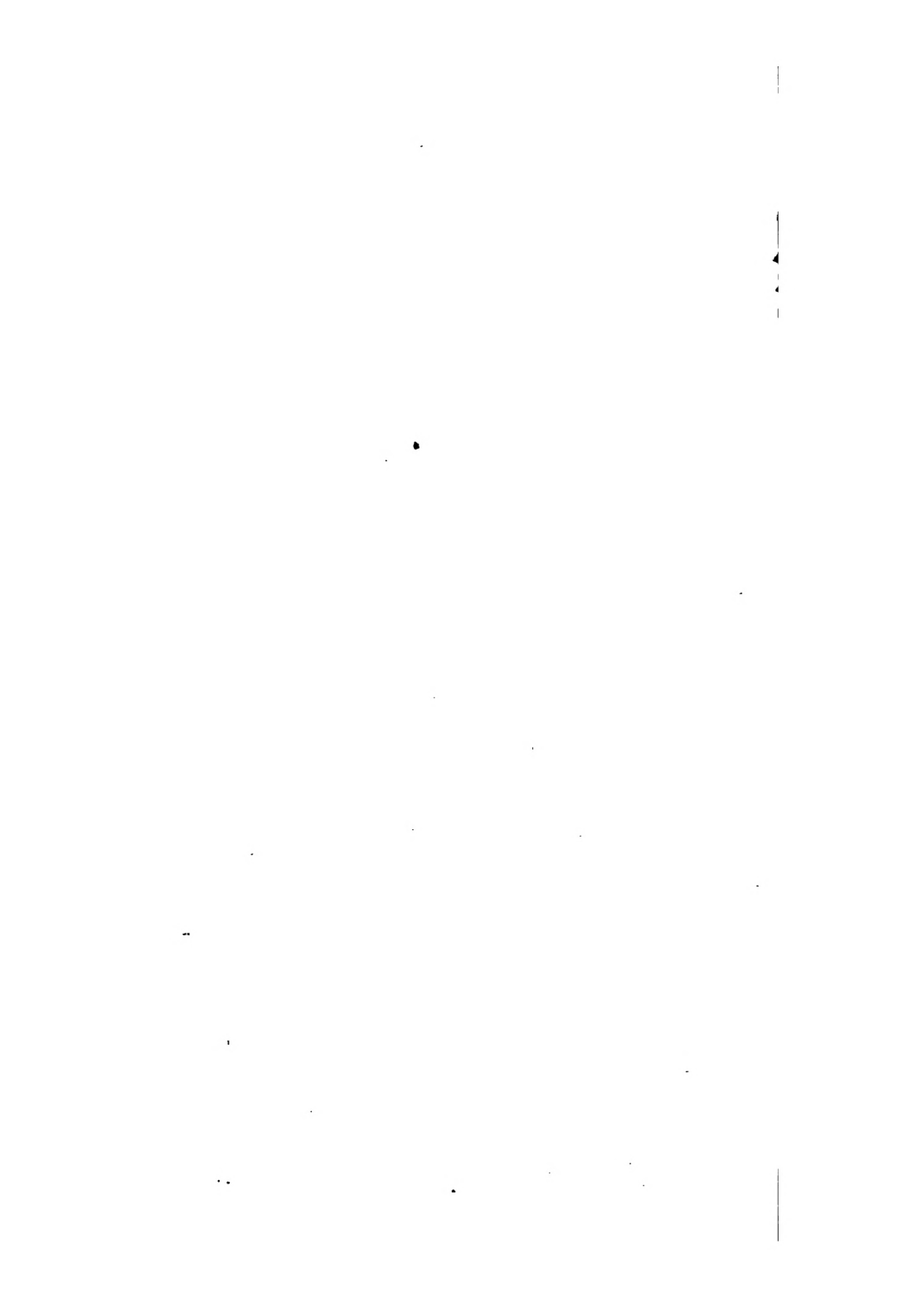
A

CATALOGUE OF BOOKS

ON

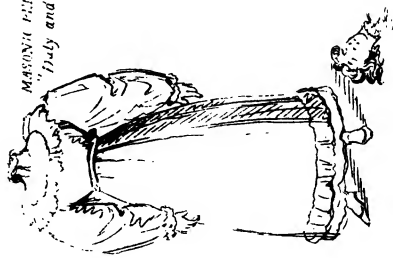
FREEMASONRY AND KINDRED SUBJECTS.

- ADAMS, JOHN Q. Letters and Opinions of the Masonic Institution. 8vo. pp. 316. \$1.50. Cincinnati, O., 1851.
- ADDISON, CHARLES G. The History of the Knights Templars, the Temple Church, and the Temple. 4to. London, 1842.
- ADDISON, CHARLES G. Ahiman Reson, or a Help to a Brother. Shewing the excellency of secrecy, and the first cause of the Institution, the Prayers used in Jewish and Christian Lodges, etc. 8vo. London, 1795.
- ALLYN, AVERY. A Ritual of Freemasonry. Illustrated by numerous engravings. To which is added a Key to the Phi Beta Kappa, the Orange and Odd Fellows' Societies, with Notes and Remarks. To which is added a Catalogue of Books on *Freemasonry and Kindred Subjects*. 12mo. pp. 300. 30 plates. \$5.00. New York, 1852.
- ANDERSON, DR. J. Constitutions of the Ancient Fraternity of Free and Accepted Masons. Containing their History, Charges, Regulations, &c. Revised by Noorthouck. *Frontispiece*. 4to. *Half calf*. London, 1784.
- ANDREWS, JOHN. Four Sermons. One preached before the Brethren of Lodge No. 25. 8vo. \$1.00. Philadelphia, 1790.
- ANSTIES, JOHN. Observations introductory to an Historical Essay upon the Knighthood of the Bath. 8vo. pp. 200. \$2.00. London, 1725.
- ATWOOD, HENRY C. The Master Workman, or True Masonic Guide. Containing elucidations of the fundamental principles of *Freemasonry*, operative and speculative, morally and beneficially. With embellishments and explanations of all the Degrees of the Blue or Symbolic Lodge, Chapter, Council, Encampment, Consistory, and Supreme Grand Council. Designed and properly arranged agreeably to the mode of work and lecturing. Also a complete classification of the various Rites; to wit, the Egyptian, Scottish, French, Ancient and Modern York. Compiled from the most authentic writers, with emendations, additions, notes, charges, remarks, songs, &c., &c. 12mo. pp. 360. \$1.25. New York, 1851.



1101. 3

MASONIC HIMALAYAN LODGE
"Truly and truly prepared"



House of Jericho



House of Jericho

- DERMONTT LAW, D. G. M.** *The True Ahiman Rezon; or, a Help to all that are, or would be Free and Accepted Masons.* With many additions. First American, from the third London edition. To which is added a collection of Masonic songs, prologues, and epilogues, and the constitutions of the Ancient and Honorable Fraternity of Free and Accepted Masons in the State of New York. 12mo. pp. 276. \$2.00. New York, 1805.
- DUPUIS, FRANCIS O.** *Citoyen Francais. Origine de tous les cultes, ou Religion Universelle.* 6 vols. 8vo. And Atlas, 4to. In all 7 vols. *Calf backs and corners.* \$87.50. Paris, l'an III. de la République.
- FREEMASONS.** *On the Aim of the Order of the Freemasons.* Translated from the German. 12mo. pp. 204. \$1.00. Albany, 1825.
- FREEMASONRY FOR LADIES; or, the Grand Secret Disclosed.** 12mo. pp. 50. London, 1792.
- FREEMASONS' POCKET COMPANION.** Containing the Origin, Progress, and Present State of that Ancient Fraternity; the Institutions of the Grand Lodge of Scotland; with a list of Grand Masters, and other officers of the Grand Lodge of Scotland. With a collection of Masonic toasts, songs, prologues, &c., &c. 12mo. pp. 30. \$1.00. Air, 1792.
- FREEMASONRY, the History of.** Drawn from authentic sources of information. With an account of the Grand Lodge of Scotland, from its institution in 1736 to the present time. Compiled from the Records; and an Appendix of Original Papers. 8vo. Edinburgh, 1806.
- FREEMASONS' QUADRILLE, with the Solitary.** Printed by order of the Prince of Conti, Grand Master of the Lodges in France; and revised by Mr. De Bergeron, Advocate in Parliament, and Perpetual Secretary of the Royal Lodge at Versailles. In French and English. With the Freemasons' Minuet and Country Dance. 12mo. London, N. D.
- The Freemasons of some of the principal Lodges in France, in order to take off a scandalous imputation, were politic enough to admit their wives into their assemblies and societies.
- FREEMASONRY.** General Regulations for the Government of the Order of Royal Arch Masons of England; Constitution of the Ancient Fraternity of Free and Accepted Masons. Plates. 8vo. *Half calf.* 1841-3.
- FREEMASONS' (THE) QUARTERLY REVIEW.** From 1838-46 inclusive. 9 vols. 8vo. *Half calf.* Very neat. 1838-46.
- FREEMASONS.** A Collection of Freemasons' Songs. By James Callendar. With Lists of the Lodges. 8vo. 1758.
- FREEMASON.** L'Ecole des Francs-Maçons Avec un Recueil de Poésies Maçonnées. 12mo. *Calf, neat.* à Jerusalem, 1748.
- FREEMASONRY, the Mysteries of.** Containing all the Degrees of the Order conferred in a Master's Lodge, as written by Captain William Morgan. All the Degrees conferred in the Royal

- Arch Chapter and Grand Encampment of Knights Templars, Knights of the Red Cross, of the Christian Mark, and of the Holy Sepulchre. Also the eleven Ineffable Degrees conferred in the Lodge of Perfection; and the still higher Degrees of Princes of Jerusalem, Knights of the East and West, Venerable Grand Masters of Symbolic Lodges, Knights and Adepts of the Eagle or Sun, Princes of the Royal Secret, Sovereign Inspector-General, &c. Revised and Corrected to correspond with the most approved Forms and Ceremonies in the various Lodges of Freemasons throughout the United States. By George R. Crafts, formerly Thrice-Puissant Grand Master of Manitou Council, New York. 8vo. pamphlet. 50 cents. New York, 1852.
- GROSH, AARON B. *The Odd Fellows' Manual. Illustrating the History, Principles, and Government of the Order, and the Institutions and duties of every degree, station, and office in Odd Fellowship; with directions for laying Corner-stones, dedicating Cemeteries, Chapels, Halls, and other public edifices; marshalling Funeral and other Processions; forms for Petitions, Reports, &c. Also Odes, with Music, for various occasions. Illustrated with numerous engravings of the emblems, &c.* 12mo. pp. 384. \$3.00. Philadelphia, 1853.
- HARRIS, THADDEUS MASON. *Discourses Delivered on Public Occasions. Illustrating the Principles, displaying the Tendency, and Vindicating the Design of Freemasonry.* 8vo. pp. 348. \$3.00. Charleston, 1801.
- HISTOIRE de la Persecution Intentée en 1775. *Aux Francs-Maçons de Naples, suivies Pieces Justificatives.* 8vo. pp. 125. \$1.00. Londres, 1780.
- HOMES, MARTIN W. *Odd Fellowship; its Merits and Demerita. Being a History of its Origin, with its Rise and Progress in England and the United States.* 18mo. pp. 268. 75 cents. Utica, N. Y., 1851.
- JACHIN AND BOAZ; or, an Authentic Key to the Door of Freemasonry, both Ancient and Modern. To which is added a correct list of all the English Regular Lodges in Europe, Asia, Africa, and America. 8vo. pp. 52. \$2.00. London, 1778.
- KAPPA LAMBDA CONSPIRACY. *A History of the New York Kappa Lambda Conspiracy.* 8vo. pp. 374. New York, 1839.
- KEY TO THE FIRST CHART of the Masonic Mirror. *Being a complete Pocket Companion for the use of the Fraternity of Free and Accepted Masons of the first Seven Degrees.* 24mo. pp. 109. 50 cents. New York, 1852.
- LAVALLÉE, JOSEPH. *Histoire des Inquisitions Religieuses d'Italie, d'Espagne et de Portugal, depuis leur origine jusqu'à la conquête de l'Espagne.* 2 tome. 8vo. \$2.00. Paris, 1809.
- LAWRIE, ALEXANDER. *The History of Freemasonry, drawn from authentic sources of information; with an account of the Grand Lodges of Scotland, from its institution in 1736 to the present time. Compiled from the Records; and an Appendix of Original Papers.* 8vo. pp. 340. Edinburgh, 1804.

- MACKEY, ALBERT G.** A Lexicon of Freemasonry; containing a definition of all the Communicable Terms, Notices of its History, Traditions, and Antiquities; and an account of all the Rites and Mysteries of the Ancient World. *Second Edition.* Enlarged and improved. 12mo. pp. 544. \$2.00. Charleston, S. C., 1852.
- MACOY, ROBERT.** The Masonic Manual. A Pocket Companion for the Initiated. Containing the Rituals of Freemasonry, embraced in the Degrees of the Lodges, Chapters, and Encampment. *Embellished with upwards of 300 engravings.* Together with forms of Masonic documents, notes, songs, dates, &c. 24mo. pp. 406. 75 cents. New York, 1852.
- MASONIC MUSEUM, THE;** or, Freemason's Companion. A Collection of Songs, Chorusses, Odes, &c. Adapted to the use of Chapters and Lodges. Compiled by *J. Hardcastle.* 12mo. pp. 76. 50 cents. N. Y., 1817.
- MASONIC Songs, Oratorios, Odes, Anthems, Prologues, Epilogues, and Toasts.** Adapted to the different Degrees of Masonry. 24mo. pp. 160. 50 cents. Waterford, N. Y., 1789.
- MEMOIRS of the Secret Societies of the South of Italy,** particularly the Carbonari. 8vo. London, 1821.
- MORGAN, WILLIAM.** Illustrations of Masonry. By one of the Fraternity, who has devoted thirty years to the subject. With an account of the Kidnapping of the Author. 8vo. pp. 270. Second edition. \$5.00. *Sine loco, sine anno.*
- MORGAN, WILLIAM.** Illustrations of Masonry. By one of the Fraternity, who has devoted thirty years to the subject. With an account of the Kidnapping of the Author. Third edition. 12mo. pp. 274. \$6.00. New York, 1829.
- MONITOR.** Guid de las Franc-Mazones, utilísimo para la Instrucción de sus Membro y Cancouniento de los que descan imponerse en sus Principios. 12mo. pp. 228. Plates. \$1.00. Nueva York, 1828.
- ODD FELLOWS' JOURNAL of Proceedings of the Right Worthy Grand Lodge of the Independent Order of Odd Fellows of the United States of America,** and jurisdiction thereunto belonging; from its formation, Feb. 1821, to 1843. Together with Statistical Tables, showing the progress of the Order. Published by authority of the Grand Lodge of the United States. 8vo. pp. 632. *Seven portraits.* \$3.00. New York, 1844.
- OLIVER, GEORGE.** The Antiquities of Freemasonry. Comprising Illustrations of the four grand periods of Masonry, from the creation of the world to the dedication of King Solomon's Temple. 8vo. pp. 566. London, 1823.
- OLIVER, GEORGE.** Signs and Symbols, illustrated and explained in twelve Lectures on Freemasonry. 8vo. Pub. 9s. 1837.
- OUVAROFF, M.** Essay on the Mysteries of Eleusia. Translated from the French by J. D. Price. With observations by J. Christie. 8vo. pp. 188. \$3.00. London, 1817.
- PORTER, C. B.** The Golden Chain; or, Links of Friendship for Odd Fellows the world over. 12mo. pp. 311. \$1.25. Buffalo, 1852.

FREEMASONRY AND KINDRED SUBJECTS. 9

- PORTUGUESE INQUISITION**, Authentic Memoirs of concerning. Never before published. With remarks on the infamous character given to the British Nation. By a late Apologist for that horrid tribunal. 8vo. pp. 528. \$2.00. London, 1761.
- PRATT, LUTHER**. A Defence of Freemasonry. In a series of Letters addressed to Solomon Southwick, Esq., and others. In which the true principles of the Order are given, and many late misrepresentations corrected. With an Appendix, containing explanatory Notes and Masonic Documents. 18mo. pp. 216. 75c. Troy, 1826.
- PRESTON, W.** Freemasonry. Illustrations of Masonry. Port. 12mo. Blue morocco extra, gilt edges, the side covered with emblematical gilding. 1812.
- RATCLIFFE, WILLIAM**. A List of the Lodges composing the Manchester Unity of *Independent Odd Fellows*. With a Table of the Lodge-nights for 1841-42. 12mo. pp. 216. \$1.00. Durham, 1841.
- RAYNOUARD, M.** Les Templiers Tragedie. With a long Introduction, and Notes. 8vo. pp. 118. \$1.00. Paris, 1805.
- RICHARD, GEORGE H.** An Oration delivered before the Union Lodge, No. 31, in the City of New London, at the Annual Festival of St. John the Evangelist, Dec. 7th, 1817. 8vo. pp. 26. 50c. New York, 1819.
- ROBINSON, JOHN**. Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the Secret Meetings of Freemasons, Illuminati, and Reading Societies. Collected from good authorities. *Fourth edition*. 8vo. pp. 399. \$2.00. New York, 1798.
- SANDYS, W.** Short View of History of Freemasonry. 8vo. Cloth. 1829.
- SECRET SOCIETIES OF THE MIDDLE AGES**. An Account of the Rise and Progress of the celebrated Eastern Association, known as the Assassins; of the Foundation, History, and Violent Suppression of the Knights Templars, and of the Origin, Proceedings, and Decline of the Fehmgerichte, or Secret Societies of Westphalia. *Illustrated with many wood-cuts*. 12mo. Cloth gilt. \$2.00. London, 1838.
- SALAZAR LE PERE**. Les Principes de la Sagesse. Traduite de l'Espagnol. 8vo. pp. 222. \$1.00. Louvain, 1826.
- SHARP, SIR CUTHBERT**. Freemasonry in the Province of Durham. 12mo. London, 1836.
- SMITH, GEORGE**. The Use and Abuse of Freemasonry. A work of great utility to the Brethren of the Society, to Mankind in general, and to the Ladies in particular. 8vo. pp. 427. \$5.00. London, 1785.
- SOLOMON IN ALL HIS GLORY**; or, the Master Mason. Being a true guide to the inmost recesses of Freemasonry. 8vo. Plates. 1768.

- SOLOMON IN ALL HIS GLORY**; or, the Master Mason. Being a true guide to the inmost recesses of Freemasonry, ancient and modern. Containing a minute account of the Proceedings, from an Entered Apprentice to a Past Master; with the different Signs, Words, and Grips. Illustrated with elegant coppers, &c. By T. W. Translated from the French original, published at Berlin, and burnt by order of the King of Prussia at the intercession of Freemasons. 8vo. London, 1766.
- SPRATT, EDWARD.** Book of the Constitutions. Containing the History, Charges, Regulations, &c.; with Masonic Songs and Poems for the use of the Lodges in Ireland. 8vo. *Curious frontispiece. Very scarce.* 1751.
- STATEMENT OF FACTS** relative to the Instructing of St. John's Grand Lodge of the most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York. 8vo. pp. 36. 50 cents. New York, 5837.
- STEWART, K. J.** The Freemason's Manual. A Companion for the Initiated, through all the Degrees of Freemasonry, from the Entered Apprentice to the higher Degrees of Knighthood; embracing Entered Apprentice, Fellow-Craft, Master Mason, Mask Master, Past Master, Most Excellent Master, Master Royal, Arch Select Master, High Priesthood, Knights of the Red Cross, Knights-Templars, Knights of Malta, the Ancient Constitution of the Order, &c., &c. *Embellished with upwards of 100 engravings, illustrating the Emblems and Symbols of the Order.* 12mo. pp. 321. \$1.25. Philadelphia, A. L. 5851. A. D. 1851.
- STONE, WILLIAM L.** Letters on Masonry and Anti-Masonry. Addressed to the *Hon. John Quincy Adams.* 8vo. pp. 560. \$1.50. New York, 1832.
- STRAY LEAVES** from a Freemason's Note-Book. By a Suffolk Rector. 12mo. pp. 314. \$1.50. London, 1846.
- SUTHERLAND, ALEXANDER.** Achievements of the Knights of Malta. 12mo. pp. 444. \$1.50. Philadelphia, 1848.
- STUKELY, WILLIAM M. D.** Stonehenge, a Temple Restored to the British Druids. 2 vols. folio. 75 plates. \$25.00. London, 1740.
- THE CAT OUT OF THE BAG.** Containing the whole Secrets and Mysteries of Freemasonry. 12mo. *Plates.* London, N. D.
- THE CONSTITUTION OF FREEMASONRY.** Containing the Law, Charges, and Regulations of the Free and Accepted Masons. 8vo. *Frontispiece. Calf, neat.* 1807.
- THREE DISTINCT KNOCKS**; or, Door of Most Ancient Freemasonry. Universal Description of all its Branches, from first rise to present time. 8vo. N. D.
- THOMAS ORME.** Sermon preached before the Free and Accepted Masons for the County of Lincoln, England. 8vo. 1801.
- TOLAND, JOHN.** Miscellaneous Works. Among them a History of the Druids. 2 vols. 8vo. \$5.00. London.

FREEMASONRY AND KINDRED SUBJECTS. 11

TOWN, SALEM. *A System of Speculative Masonry, in its Origin, Patronage, Dissemination, Principles, Duties, and Ultimate Design, laid open for the examination of the serious and candid. Being a course of Lectures delivered before the Grand Chapter of the State of New York, at the Annual Meetings held in Temple Chapter Room, in the City of Albany. Second edition.* 12mo. pp. 288. \$1.00. Salem, N. Y., 1822.

TRAFFES *History of the Order of St. John of Jerusalem.* London, 1852.

VERTOT, MONS. L'ABBE DE. *The History of the Knights of Malta. Illustrated with seventy-one heads of the Grand Masters, &c. Engraved by the best hands in France, from the Original Paintings, under the inspection of Mons. Bologne, Director of the Royal Academy of Painting. With Maps by Mons. De Lille, and Plans and Fortifications of Malta, by the Chevalier de Tigne. And a complete Index to the whole.* 2 vols. folio. pp. 641 and 624. 68 portraits, maps, &c. \$20.00. London, 1728.

WALLACE, W. W. *The Odd Fellows' Keepsake. A Concise History of Odd Fellowship in the United States; also a History of the Order in the State of New York. To which is added the Statistics of Grand and Subordinate Lodges in the respective Jurisdictions of the Grand Lodge of the United States. Also Rules of Order for the Despatch of Business, &c., &c.* 12mo. pp. 334. \$1.50. New York, 1850.

WEBB, THOMAS SMITH. *The Freemasons' Monitor; or, Illustrations of Masonry. In two parts.* 12mo. pp. 312. \$1.00. Salem, Mass., 1818.

M. B.—The Works having prices affixed are for sale by the Publisher





